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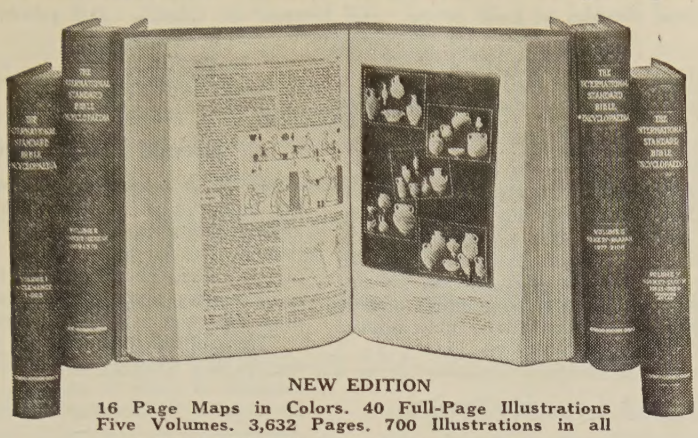

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Volume 36 OCTOBER, 1930 Number 10

EDITORIAL

The Office of the Holy Spirit

Creation

IN THE work of creation each Person of the Holy Trinity performed His specifice part, and yet all wrought together in perfect accord. We do not have enough data from the Bible to define exactly the share that each Person had in the creation, but we do know that all of them had a part in it (Gen. 1:2; John 1:1-3).

Redemption

In the work of redemption each Person also performs His specific part. The Father sends the Son to redeem us; the Son comes into the world and redeems us; the Holy Spirit applies to us the redemption thus accomplished. This process completes the Triune God's gracious work for us and in us, and brings us to glory.

As in a wonderful way the Holy Spirit is the *innermost* of the Trinity, so it is meet, right and congruous for Him to perform the *innermost* work in our being. Thus He enters into our very psychology, our inmost soul, and transforms the spirit of our minds, and makes us inwardly new creatures in Christ Jesus. The Son wrought *objective* redemption for us by His active and passive obedience; now the Holy Spirit brings this objective redemption to our hearts and makes it *subjective*. Thus the apostle could say so impressively: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us" (Rom. 8:5).

Sanctification

What is the specific office work of the Holy Spirit? He does a most gracious work within us. He calls us, and thus awakens us out of our deathlike slumber in sin. Then He enlightens us by the law and convicts us of our sins and our sinful and helpless condition, thus begetting repentance, which is godly sorrow for sin. Then He enlightens us with the gospel of Christ, showing us *that* we may be saved and *how* we may be saved. Then He begets passive faith or surrender within us, so that we are willing to let God save us. His gracious work of regeneration, or the implanting of a new spirit and power of life, then follows; active faith is thus begotten, and we lay hold on Christ and His atoning sacrifice for us, and thus we are justified for His sake, and our sins are cancelled. After regeneration and justification, bringing peace with God and the new life, the Holy Spirit continues the work of progressive sanctification in our hearts and lives.

A full-toned Christian experience is Trinitarian, not Unitarian. It needs and finds God as Father; it needs and finds God as Son and Redeemer; it needs and finds God as Sanctifier. One God, three Persons.

On the day of Pentecost the fullness of the Trinity was clearly revealed by the outpouring of the Holy Spirit, who abides with us for ever. Thus on this nineteen hundredth anniversary of that epoch-making event, we may all join in singing the Gloria Patri:

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The Christian Doctrine of Salvation

FUNDAMENTALLY there are but two doctrines of salvation. According to the one, salvation is from God; according to the other, salvation is from ourselves. The former is the Christian doctrine; the latter is the non-Christian doctrine.

It is true, indeed, that we are exhorted to "work out our salvation with fear and trembling," but that and similar exhortations are addressed to those who are already Christians—and to those alone. It was to the "saints in Christ Jesus," to "the beloved who had always obeyed," that Paul was writing when he penned that exhortation. What is meant is that we should work out our salvation, not in the sense of procuring it, but of realizing what is involved in it. We obtain full and immediate salvation the moment we put our trust in Jesus Christ, but the process by which we enter into a personal realization and experience of that salvation is often a long and difficult one. We are not to suppose that even here we are not dependent on God, but here there is co-operation between God and ourselves. No progress except in dependence on God, but also no progress without effort on our part. Our labor and effort in this connection, however, is never of the sort that at the end of the process we will be able to say that we are even partly indebted to ourselves for our salvation.

According to the Christian doctrine of salvation, we do not save ourselves. We are saved by God in a sense that it becomes us to say not only "Glory to God," but, "Glory to God alone." This means that nothing that we may do enters in the slightest degree into the ground of our salvation or supplies the basis of our confidence as we stand in the presence of God. "Nothing in my hands I bring; simply to thy cross I cling," expresses the essence of the matter. No doctrine of salvation is adequately Christian that does not lead those who hold it to say—"It is all of God; it is nothing of ourselves."

It is a matter of much practical importance that we clearly realize that our salvation is from God, not from ourselves. Our whole outlook on life as Christian men and women is profoundly influenced by our confession at this point, as the following considerations indicate.

As long as we imagine that what we do enters in any degree into the ground of our salvation, we can have no abiding peace of mind. We will be ever in doubt as to our ultimate salvation; an interrogation point will stand at the conclusion of all our thinking in this connection. That, however, is not a state of mind that befits a Christian. He ought to possess assurance, to rejoice as one who faces the future unafraid. That is impossible, however, as long as he thinks that some deficiency in his work, some unforseen yielding to temptation on his part, may lead to his rejection. We can possess assurance only as we realize that our salvation is of God, that in the last analysis it hinges not on what we do, but on what God does.

Again, as long as we fail to confess the full truth at this point, it is more or less inevitable that we will think of ourselves as slaves and wage-earners in the kingdom of God rather than sons and daughters. That is to do God an injustice, to fail to understand His love, to suppose that He treats us as the returning prodigal expected his father to treat him, *viz.*, to make him as one of his hired servants. God is more gracious than such imagine. He does not put us on probation; He does not say, "Do this or do that," and I will give the position of a son, but at once He puts on our finger the ring and on our shoulders the robe that proclaims to all the world that our position is among His Sons, not among His hired-servants. We become the sons of God, in the full rich sense the Scriptures attach to that phrase, the moment we accept Jesus Christ as He is offered to us in the gospel; and from that moment onward we have all the rights and privileges that belong to His children.

Yet again, as long as we fail to confess that our salvation is wholly of God, we are almost certain to entertain a false conception of our duty on earth. If we suppose that life on earth is intended to merit the blessedness of heaven, and take this supposition seriously, it is quite certain that we will have no proper appreciation of the life that now is. Asceticism, monasticism, and such like, are some of the fruits of this idea. It is only as we get rid of the idea that the aim and purpose of the earthly life is to merit the blessedness of heaven that the way is open for a proper appreciation of the secular life—the life of art, literature, business, science, politics, and such like. We cannot suppose at one and the same time that our salvation is from God and that life on earth was intended to merit the blessedness of heaven. Only as we believe that God has saved us with an eternal salvation can we properly appreciate the fact that the first recorded commandment, "Replenish the earth, subdue it, and have dominion over it," is still binding.

It is in this connection that we are to find the explanation of the close relation that has existed between Calvinism and Humanism—despite the radical difference that exists between the two. In as far as the humanist has insisted on the life that now is to the neglect of God and the life that is to come, the Calvinist has met him as an opponent; but in as far as he has merely plead for a proper recognition of the value of the secular, the Calvinist has met him as an ally.

No doubt there is an ascetic element in Christianity, but it should be ever remembered that the shibboleth of Christianity is separation from the evil that is in the world rather than separation from the world itself.—*D.S.K.*

Questions of Real Import

A CORRESPONDENT of another magazine sends in some questions of a vital nature to the editor. They pertain mostly to the mystery of Christ's person and natures. They are deep and living questions, but they are not new. From almost the beginning of the Christian era they have been to the fore among Biblical interpreters, and various answers have been given, some of them evangelical, others heretical. Such questions, of course, will not down, and every generation must recanvass them and either accept or reject them for itself. As these problems are of a theological character, we shall endeavor to give them our earnest attention. We believe that the "sweet reasonableness" of the full Biblical teaching can be shown. Good reasons can also be given for the evangelical church's steadfast rejection of all defective views.

Christ One Person

The first question asked is this: "If Jesus is both God and man, how can He be one person?" When we say that Christ was truly man, we mean that He, the person (Ego. Self-consciousness) of the eternal Son of God, assumed real human nature. Therefore He was a divine Ego enfolded and ensphered in human nature, thus functioning in and through that nature, so that the Son of God in all points passed through the whole gamut of human experience. He did not assume a human person and thus become two persons with two centers of self-consciousness; but the divine person assumed human nature, so that He was one person, the divine person of the Son of God, enwrapped in real human nature. Thus He was both God and man, but only one person. The divine Logos "became flesh, and tabernacled among us" (John 1:14). In no other thinkable way could there have been a real divine incarnation.

The Human Nature our Lord Assumed

Many people have wrong conceptions of human nature itself, and it is no wonder they become confused and troubled when they think of the human nature which our Lord assumed. They always connect the idea of sin and imperfection with human nature. The old adage, "To err is human," has possession of many people's thinking. There are always Manicheans and Gnostics in the world. But human nature as it originally came from the creative hand of God was pure and good. Sin is a foreign element, an intrusion. It does not belong inherently to original human nature. Sin de-humanizes humanity. Now, it was true human nature, purified from all defilement, with which the Holy Spirit ensphered the Second Person of the Trinity in and from the seminal substance of the Virgin Mary. Thus the inherent sinlessness of Christ is an evangelical doctrine; for it is evident that a sinful being never could have saved sinners. Nay, he could not even have saved himself.

The Biblical Teaching

The Bible certainly teaches clearly that our Lord was uncontaminated with sin. The Angel of the Annunciation said to Mary, the mother of Jesus, "That holy thing which shall be born of thee shall be called the Son of God." Jesus Himself challenged His accusers to convict Him of sin. He bade others to repent, but never Himself repented, never confessed that He had sinned or erred. An inspired apostle declared that He was pure and undefiled and separate from sinners and that He was without guile. Another apostle says: "Him who knew no sin He made to be sin for us that we might become the righteousness of God through Him." Which surely must mean that, although Jesus Himself was sinless, He took upon Himself the consequences of the human race's sins. "He was wounded for *our* trangressions," not for His own, for He had no sin.

Jesus an Infallible Teacher

If Jesus was truly man, must He not have

experienced man's ignorance and thus been fallible like other human teachers? That would be so if He had not been the Son of God incarnate. Had He been merely a human person ensphered in human nature, He would indeed have shared man's common fallibility. But since He was the eternal Son of God, He kept Himself, during His whole period of humiliation, in constant touch and communication with the Father. It is true enough that there was a *kenosis* (self-emptying) of the Son of God (Phil. 2:8), so that He voluntarily suffered humiliation and limitation in time and space and did not exercise all divine knowledge; yet all His teaching was absolutely true, for He Himself said: "My meat is to do the will of Him that sent me, and to finish His work" (John 4:34); "For I am come down from heavevn, not to do mine own will, but the will of Him that sent me" (John 6:38); "The Word which ye hear is not mine, but the Father's which sent me" (John 14:24); "I have given unto them the words which thou givest me" (John 17:8); "And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him." These facts prove that our Lord's teaching, even during His period of humiliation, must have been infallible. Thus the Father could say: "This is my beloved Son in whom I am well pleased: hear ye Him."

How Christ Could Be Tempted

A profound question is: How could the eternal Son of God have been tempted in all points like as we are? It should be remembered that He, the divine Son of God, "humbled Himself to be born of a virgin." Therefore, during the period of His humiliation, He mostly refrained from the exercise of His divine powers and the display of His divine majesty. Even human beings, actuated by self-abnegating love, can in a manner humble (empty) themselves for the sake of others, just as David Livingstone did for Africa and Hudson Taylor for inland China. If these men could humble themselves, why could not the Son of God humble Himself even in greater measure for the salvation of His erring creatures? Indeed, by His incarnation the divine Son of God so identified Himself with human beings that His divine self-consciousness functioned in and through human nature, so that He was able to enter into and experience all our joys and sorrows, and could be tempted and tried just like human beings. Indeed, even before the incarnation God must in some way have been "touched with the feeling of our infirmities." Why not, then, after He took upon Himself the moral tasks that we were unable to perform!

Neither Nestorius nor Clarke

No, Nestorianism cannot explain Christ. He had no dual personality. In referring to Himself He always spoke of Himself in the singular number, saying "I" and "Me," never "We" and "Us." Note one statement among many that might be cited: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17:5). Over and over Jesus said "I." This passage proves that the Son of God was humbled, and now He prays that the Father should restore Him to His pristine place of glory. This passage also nullifies Clarke's modalism, for it teaches that the second Person of the Trinity and not the whole Godhead, became incarnate and suffered vicariously for mankind. An incarnation and Kenosis of the whole Godhead would have vacated the throne of the universe; hence what is known by the long word, Patripassianism, has always been rejected by the evangelical church.

The Synthetic Bible Doctrine

There is a beautiful coherence in the teaching of the Bible relative to the doctrine of the incarnation of the Son. Originally man was created in the divine image (Gen. 1:26, 27). Man was a finite replica of his infinite Creator. Hence there was a true similarity between human nature and the divine nature. For that reason it was perfectly congruous for the divine Son of God to assume human nature and function in and through it. Had man's nature been fundamentally different from the divine nature, such an incarnattion would have been so incongruous as to be impossible. No doubt the eternal God, foreseeing man's fall into sin, created man in His own similitude for that very purpose, so that he could be redeemed by the incarnation and vicarious sacrifice of the divine Son. The incarnation fits in with the creation. Bible doctrine holds together.

An Ethical Question

It certainly is "the sacred privilege of every man to teach the truth, even though that truth runs counter to the established formularies of the church." But he must first be sure he has the truth. Some of the questions in this series betray lack of thorough thinking, as does most of the liberalism of our times. Perhaps, after all, "the established formularies of the church" are right and true. They have held sway for

a long time, and many souls have been saved from sin through them. However, if a man has become convinced that they are wrong, he should frankly confess his change of conviction, should withdraw from the evangelical church, and then he has a moral right to teach what he believes. No one should deny him that right, and no sensible person will deny it. But to take church vows, and then go back on them, and undermine the foundation of the church while remaining in its fold and accepting its benefits—that kind of demeanor, we hold, is unethical.—*L.S.K.*

Loyal Love or Sickly Sentiment

MUCH is now being said about love, and much of it is said very lightly. This greatest thing in time and eternity is tripped off the tongue as though it were a trifle. A little thought and we will all realize that there are at least two things very different in their nature, both of which in our haste we name love. In our English we have two words which represent these two different things. One is *love,* and the other is *like.* Love includes emotion, conviction of truth, moving of will, intense action, and it calls forth and directs the whole vigor of the soul and being toward persons only. Like represents a lighter sentiment, and relates generally to things or in a lighter way to persons. That which is spoken of glibly is sentiment, and has little if any connection with love.

The New Testament makes a very decided discrimination between these two experiences of the mind. The weightier, deeper one is represented by the word *agapao;* the lighter one by *phileo. Agapao* is used to express the love of God; *phileo* to express sentiment, or pleasure derived from objects or arising from the lighter relations to persons. We do not say that these words are never interchanged. The New Testament is written in the language of the common people, and this language does not always use words with accurate or scientific discrimination. For this reason we sometimes find *phileo* and *agapao* interchanged, just as we sometimes say to a person, "I like you," when we mean, "I love you"; or, speaking of some thing, we say, "I just love it," when we mean, we like or appreciate it. Yet, in the New Testament, God's love, whether direct from Him or shed abroad in the heart of man, is rarely represented by any word save *agapao.* There are a few cases when *phileo* may be regarded as referring to the love of God. Now, sentiment is a light and more transient thing, although at times it has its place and may give much pleasure and show much beauty. We would not belittle noble sentiment, but we would warn all against conceiving of the love of God on this lower level.

The love so flippantly pressed in modern discussions and religious controversy is evidently of the lower kind, and sentimental. But it is presented as though it were the higher kind. It is therefore timely and proper and right to urge every one to make proper discrimination.

The classic passage on love in the New Testament and in all literature is the thirteenth chapter of 1 Corinthians. Two great elements of love are here set forth in the fullest, most exact, and most beautiful and most perfect way. These are the value of love, and the analysis of love. The value of love is in violent contrast with all other gifts and possessions. Though one has command of all the language of men and angels, though he possess all science and knowledge, all power to look back into the deep mysteries of the past, and to look forward into all future events by prophecy, though he has all power of achievement even to the extent of moving mountains, though he is most noble in his life and actions, in moral and social relations with men, though he is most religious, going to the extent of giving his body to be burned in devotion to his God, yea, though he has all else that could possibly be added to this list, and has not the *agapao,* the love of God, in his soul, he is nothing and all will profit nothing. The greatest and fullest life, without the love of God, is vanity. Such is the high value of this real love. This love is perpetual. Tongues shall cease, knowledge which is now only in part will pass when that which is perfect has come. Prophecy will be no more when we enter eternity, but love, *agapao,* the love of God, shed abroad in the hearts of His people, will abide forever, the greatest thing in time and eternity. Surely this is something not to be spoken of flippantly.

What is this love, the *agapao?* It never has been, and it cannot be defined in human language. Paul, with his mighty intellect and holy inspiration, does not attempt to define it, but he does analyze it. It would require much time and space to study and review this analysis. We can now only refer to those elements of God's love set forth in the apostle's analysis,

which have special relation to the present-day religious testimony and controversy. The three elements in the analysis which we believe are thus applicable to the present Christian controversy, are those which speak of its relations to iniquity, to truth, and to persons. Love in its nature is antagonistic to wrong and error. It is devotedly, joyously loyal to truth. It is kind and long-suffering to persons. It is erroneous, therefore, for one to claim to have love and indifference to sin at the same time. It is folly for one to claim to have love in Him and at the same time to be indifferent to or opposed to the truth. It is well nigh, if not altogether, blasphemous for one to say that he believes in love, but cares nothing for doctrine. It is impossible for one to have love and be careless about truth, to love God and reject His Word and salvation. Yet while love demands antagonism to wrong and error, and loyalty and rejoicing in the truth, yet it ever preserves kindness and long-suffering toward men. The present religious controversy is not against men, but against spiritual wickedness, wrong and error which destroy men. The purpose of the present religious controversy is to save men and honor God in the testimony of His truth. It is therefore sin and folly to think we can hold love toward men and neglect their salvation, and to love God and ignore His truth. If a man once apprehends the love of Christ by which he suffered the pangs of hell to satisfy divine justice in his behalf, to pay all obligations in the courts of infinite justice against him, and to reconcile him to God, if he further appreciates the power of the resurrection which assures him a glorious body and the Spirit's regeneration, which gives him a perfect soul, and the mighty promise which guarantees an inheritance, a heaven and earth without sin, then hears all this belittled or denied, surely that man cannot stand by acquiescent or indifferent. No, he will resist such falsity to the uttermost, he will honor his Lord, and defend and proclaim his great salvation and, if possible, by persuasion, rescue the unbeliever from his terrible and threatening destruction.—*D.S.K.*

Tuning in With the Bible

THERE are many "stations" nowadays with which we may "tune in,"—some harmonious and helpful, some discordant and destructive,—but there is *one* station from which we may always be sure of receiving a blessing! And that is "TWOG!" It is sorrowful to know that so many, many people have never yet "tuned in" on this station, though it is intended expressly for the souls of sinners and saints, "The Word of God!"

The Bible is the oldest book in the world, reaching back beyond the shores of the Deluge, touching the day dawn of creation when "the morning stars sang together and all the sons of God shouted for joy," and then on the vision of the new heavens and the new earth "wherein dwelleth righteousness."

It is *one* Book, with *one* theme, *one* message, *one* purpose. Though there are ten thousand strings to the Bible harp, yet every note on every string is in perfect harmony and all attuned to the one word *Jesus!*—that exalted Name which God has ordained He will in due time pronounce and "every knee shall bow and every tongue confess." (Phil. 2:10,11.)

The Bible is a character Book revealing, as it does, human nature in its lowest depths, as, for instance, in Judas Iscariot; and in its highest heights, as in John the Beloved. In every phase of human experience, every possible predicament, every trial, every test—from Adam on down through the centuries—man is seen in relation to God, and God is seen in relation to man.

If one knows the Bible, then he is able to read and understand human nature in its weakness and its strength, in its trials and in its triumphs. Therefore, the greatest need of the man who is to successfully deal with men, is to *know the Book!*

As we study the Bible, we come to understand that man's so-called "development through education and environment" has failed to change his nature. The old nature may be curbed, but never eliminated, and when the occasion arises for its demonstration—there it is!

But the Bible not only delineates character, but *reveals to us the process* by which man may come into fellowship with God and into harmony with the unchanging will of God. And is not this the world's great need—to know human nature and to know God's remedy for a sin-sick world?

Blessed Book! Claiming to be God's infallible Word; challenging assault from every foe; changeless in its message,—the one safe,

sane source of Divine wisdom for the children of men in their journey from earth to Heaven!

Wonderful Book! Search its pages; send it on its mission of grace and glory to the ends of the earth; stand *for* it; stand *by* it; stand *with* it; *"tune in"* with it; and out of the new nature a holy passion will surge for others; out of the eyes will flash the light of the new life; and with Bible in hand and love in the heart, we will go with glad songs of praise to teach the Heavenly harmonies.—*T.C.H.*

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Notes and Comments

Paul's Love for Israel.

Although the Jews persecuted Paul after his conversion to Christianity, he was so changed both ethically and spiritually that he felt only love for them. Listen to what he says: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). In the next chapter he shows just why Israel was rejected and how they might be brought to Christ: "And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again" (11:23). Then read through to the end of verses 26 and 27: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins."

The Mistake of the Jews.

But Paul indicates clearly what was wrong with his fellow-Hebrews. He says: "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:2-4). Yes, that tells the whole story. The Jews thought they could earn salvation by the deeds of the law. They were trying to be saved by "character," by a their "good lives," just as many people are trying to do today, who are their religious successors. They did not relish the idea of being saved by pure grace through faith in the Messiah. Recently we have met with several converted Jews and have heard their testimony. They did not despise the moral law, but they said clearly that Christ fulfilled the law for sinners, who are saved by grace and not by works, "lest any man should boast."

The Marvel of Gentile Conversion.

At a recent convention some one expressed wonder at the conversion of Jews to Christ. A converted Jew replied that the wonder was not that Jews should accept Christ, who was a Jew Himself and who came as the awaited Jewish Messiah, but that the marvel was that Gentiles, who belong to another race, should accept a Jew as their Saviour. That, to his mind, was "the greatest miracle." For the Jews it was much more natural for them to accept Christ than for Gentiles to accept Him. Well, Paul said that the Jews were the natural olive tree, while the Gentiles were "the wild olive tree," which had to be graffed in the natural tree. There seems to be much truth in the converted Jew's contention. However, the greatest marvel is that God so loved both Jews and Gentiles that He sent His only-begotten Son to suffer in their stead and make expiation for their sins.

A Note on Heretics.

A writer in that liberal sheet, the *Presbyterian Advance,* raised the old, shopworn question, "Who are the heretics?" and gives the same hoary and decrepid answer. This is the way he puts it: "Who are the heretics? Those who depart from doctrine, or those who in deed and in spirit depart from the Christian life? There can be no question that it was about the latter and not the former that Christ was most concerned." To our mind, that is about as superficial and inane as anything could well be. Christ was concerned about *both* doctrine and life. When He commended Peter's answer, "Thou art the Christ, the Son of the living God," He displayed his concern about the correct doctrine. When He said, "Let your light so shine before men that they may see your good works, and glorify your Father in heaven," He showed His concern about the right kind of life and conduct.

The Wrong Use of Terms.

The aforesaid editor misuses the term "heretics." Its historical usage applies to persons who depart from evangelical doctrine. Consult Webster's Dictionary and see for yourself. It is not applied to professing Christians who live inconsistent lives. There are other names by which they are called. Why subvert a well-known term to another than the historical and dictionary meaning? A man may be orthodox

in doctrine and inconsistent in living. So also a man may be a heretic and live a bad life. On the other hand, many orthodox people live consistent and devoted lives. We are constantly meeting them. Indeed, the most self-sacrificing people we know are evangelical to the core. On the other hand, we do not see how a wrong doctrine and a right life can go together. True, the outward conduct may be correct according to conventional ethics—but how about the inner life of the person who holds a false doctrine? Does not God look upon the heart? At all events, it is hard to see how God can look with favor upon wrong belief.

No Need to Go Hunting.

In a previous issue of this journal we spoke about the absurdity of using the term "heresy hunting" today. The word "hunt" is wrongly used by the editor above referred to. Heresy stalks abroad today. It is not so much a case of hunting for heresy as of hunting for evangelical Christians. Of course, there are many of them in the world, but in some places they are so scarce that you have to hunt for them. But why are some people today trying so hard to discount "heresy hunting?" May it not be that they are sitting somewhat uneasily in their positions and are afraid that charges of heretical departure might be brought against them? So they are hoping to fend off the day of judgment by throwing scorn and odium upon the very idea of such a time when they may be called to account.

A Case of Surface Thinking.

For some years we have believed that Dr. J. Stuart Holden, of England, was a loose thinker and belonged to the liberalistic school. In a recent sermon he took occasion to criticize people who believe the Bible to be fully inspired. The subject of his sermon was "What to Believe About the Bible." But he did not think correctly. For example, in order to show that "a thing is not necessarily true because it is in the Bible" (a literal quotation from himself), he said: "There is a sentence in the Bible, 'All men are liars,' and of course all men are not liars." But if you will refer to Psalm 116:11, you will find that the Psalmist said, "I said *in my haste,* All men are liars." Yes, he said it in his haste, and thereby acknowledged his mistake. If that is a sample of Dr. Holden's Biblical knowledge and exegesis, we do not wonder greatly that he has joined the Modernists. Our authority for the foregoing reference is the *Bible League Quarterly* (London) for July, 1930.

Christ's Promises for All.

A correspondent of *Christianity Today,* the splendid new Presbyterian journal, Philadelphia, Pa., asks the editors whether the promises of Christ were not given to the Jews alone. How can we Gentiles share in them? According to the Bible, the answer is plain. Before His departure to the right hand of God, Jesus gave His last commission to His disciples to "preach the gospel to every creature" and to "teach all nations," baptizing them in the name of the Triune God. That must include Gentiles and Jews alike. He also said to His disciples that they should bear witness of Him in Jerusalem, and all Judea, and Samaria, and the uttermost parts of the earth. Paul plainly taught that "the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. 3:6). Again Paul says: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:28, 29). Yes, indeed! "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15).

The Reason Why Celsus Failed.

The reviewer in *Christianity Today* points out why Celsus failed to injure and check Christianity in spite of all his brilliancy. Dr. James Orr stated the reason acutely: "The reason is not far to seek. Mockery and ridicule were no effective weapons against the holy power which men felt had entered the world in the religion of Jesus Christ. Christian men and women needed no argument to refute Celsus. They knew from their own experience that he did not do justice to their books, their religion, their morality, their lives. He might see nothing of the transcendent moral and spiritual glory of the Christian gospel; but others were not so blind. . . . He might cavil and misrepresent, but he had no substitute to offer for the salvation which men knew Christ had brought them."

Why Mencken Fails.

For the same reason H. L. Mencken, editor of the *American Mercury,* fails to affect the Christian gospel seriously. Christian people will not give up their faith in Christ because an

unbeliever derides it. The coarser is his ridicule the less it affects them. The Christian gospel has brought to their lives too much help, joy and assurance to be surrendered on account of an unbeliever's jibes. The reviewer of Mencken's recent book, *Treatise on the Gods,* in the above-named journal, indicates why this scoffer fails. He "is a blatant, virtuperative and more or less blasphemous, rather than an intelligent and persuasive, antagonist of Christianity. His writings may be instrumental in confirming men in their opposition to Christianity, but it is hardly supposable that they do much in the way of weakening the faith and hope of real Christians." We agree that no serious and thoughtful Christian, who has had a real experience of the transforming power of the gospel, will ever give it up because somebody employs ribaldry against it.

The Synthesis of Doctrine and Life.

A doctrine may be described as something that one believes. Any kind of a belief is a doctrine. When a man says that he does not believe in doctrine, his non-belief in doctrine is his doctrine. Men cannot get away from doctrine. Now, if a man is sincere, his doctrine and his life ought to agree. For him to act differently from the beliefs he holds marks him as hypocritical. If he believes in the deity of Christ, he ought to worship Him and trust Him implicitly for his salvation, and let that fact be known to the world. If he does not believe in Christ's true deity, he ought never to go through the formulas of worshipping Him. If he accepts the Apostles' Creed, he is acting consistently and sincerely when he recites it publicly. If he does not accept it, and yet takes part in publicly reciting it, his outward conduct does not conform with his inward belief. It is impossible to separate doctrine and life and yet be pellucidly honest.

The Frequency of "Thus Saith the Lord."

How often the above expression is found in the Bible! A recent writer says that in the prophecy of Jeremiah alone it occurs something like 175 times. In Isaiah, Ezekiel and other prophecies it also occurs frequently. Thus we note that the prophets of the Old Testament attributed their messages directly to the revelation of God. And often He dictated to them the very words they were to utter. Then they were led by the Spirit to record them. Thus we know that they did not evolve them out of their "subconscious minds." Nor did they get them from their "inner experience." Indeed, they never intimate that they came from such a source. They received them as a direct communication from God. If they received them from any other source than a "Thus saith the Lord," they bore false witness. Are the rationalistic critics willing to accept the inevitable logic of their attitude toward the Bible?

The Judge at the Last Day.

It may be somewhat severe to say it, but those who sit in judgment upon the Word of God should be appraised of the fact that our Lord stated clearly what would be the final norm of judgment. It would seem that the tables will be turned at that great assize. And what did Jesus say? These are his penetrating statements: "He that rejecteth me and receiveth not my words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." These words should be taken to heart.

Without God—Without Hope.

There is a phrase in the writing of Paul which ought to be seriously pondered by the Four A's and all other professed atheists and agnostics. The apostle describes some people as "having no hope and without God in the world." It is pertinent to ask people who deny the existence of God what hope they have. What is their prospect for the future? If they say that, when men die, they perish forever, that surely is not a very bright and attractive view. If death ends all, we may well ask why we have been given a being in the world. Very different is the Christian's prospect, for he can say with Paul: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." Yes, if there is a God who rules the world, the future is bright with hope for those who are in tune with Him. If there is no God —well, *cui bono?* We are in darkness and despair.

Doubt's Descent Into Pessimism.

The editor of the *Christian Century Pulpit* gives a review of a book every month. In a recent issue of the magazine he touches up Joseph Wood Kruch's *The Modern Temper,* a new book from the press of Harcourt, Brace &

Company. The author is temperamentally pessimistic and has fallen into utter skepticism. Note the result as phrased by the reviewer: "Mr. Krutch's analysis of the effects produced in the realm of human values by the scientific movement through the past half century is utterly devastating. When he is done, nothing remains that the heart of man can cherish. God, of course, goes. But man himself falls back into the bosom of that impersonal and meaningless nature with which science deals. All his cherished values are reduced to illusion. Love, courage, hope, morality, art, altruism—everything that invests man with dignity and importance withers away at the touch of modern science." Such a destructive pessimism is the inevitable result of depending on mere human wisdom.

Where an Editor Errs.

The editor of the aforesaid journal sometimes writes acutely and with wise discriminating. Then again he falls into palpable error. For example, he says: "Yet even the most orthodox of us cannot imagine Jesus Himself manifesting much of an interest if we undertook to tell Him our creed concerning His person." That is a mistake. We believe that Christ would be profoundly interested in what we think of Him. This is proved when He asked His disciples the crucial question, "Who say ye that I am?" When Peter gave the correct answer as to His person by saying, "Thou art the Christ, the Son of the Living God," Christ was so deeply interested that He commended Peter by saying, "Blessed art thou, Simon Bar Jona." It must be said kindly, but it does seem that some of the Modernists have a fatal facility for making mistakes—for just getting the simplest things wrong.

In Adam or in Christ.

A clear writer recites the following contrasts between Adam and Christ, according to the teaching of the Holy Scriptures: "By Adam sin entered into the world; by Christ salvation came to all men; the sinner is in Adam; the believer is in Christ. 'In Adam' we are what we are by nature; 'in Christ' we are what we are by grace. 'In Adam' we have the life received through human generation; 'in Christ' we have the life received by divine regeneration. 'In Adam' man was ruined by the first man's sin; 'in Christ' man is redeemed through the Second Man's sacrifice. 'In Adam' all is sin, darkness and death; 'in Christ' all is righteousness, light and life."

Luther's Greatest Fear.

Most people would be likely to say that Luther feared the Pope most of all. Not so according to Luther himself; for he said: "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me that great Pope Self." As some one has well said: "We each of us know what a hydra-headed monster that old 'I' is." He is the "old man" whom Paul depicts so vividly. There is only one thing to be done with him: he must be "crucified with Christ." Then the "new man" must be begotten by the Holy Spirit. Is it not only too true that egotism is the bane of the world—the fruitful source of all its trouble and sin?

* * *

Wayside Gleanings

We have several times referred to a matter that interests us much, but while we have a will to do a great deal more than we do there are limits—even for the publisher of the CHAMPION. We are beseeched from many sources to donate the CHAMPION to needy missionaries and ministers. Here is a sample just received from a missionary in the Philippines: *"I have no books, no magazines, only one paper. I would like to subscribe for the Champion but I can't afford to. I am wondering if there would not be somebody who would be glad to send it to me for one year."* This minister is a graduate of one of our large seminaries, and we understand his salary is to be $17.50 a month! But for June he received only $6.00, with *"the news that hard times are on."* If one of our subscribers has the wherewithal to make this brother happy with a subscription to the CHAMPION and will send us the price, we will gladly give the name and address of this minister. Who will respond?

Pope Pius XI announced the formation of "pontifical organization for the preservation of the faith and for the provision of new churches in Rome," designed to combat Protestant proselytizing in that city.

Someone once said: Happiness is the echo of the pleasant words we speak to others. If this is true, and we believe it is, then there are many happy souls in our CHAMPION family, for we get very many letters saying very nice things to us. Here is another from a professor: "Blessings on you for publishing the CHAMPION. It is doing more good that you know."

This professor has been a subscriber since we took it over about thirteen years ago. We get many very encouraging letters and they help to keep up our courage.

Charles Stelzle, publicity representative of various religious organizations, made a survey on evangelism. 100 questionnaires sent to evangelists indicate that the effectiveness of evangelism has decreased from 80 to 10 per cent, the work becoming more difficult, and the number of converts distressingly small. 30 replied that they could no longer make a living at the work. Evangelism was found to flourish best in the middle west and south, was less popular in the east, and least popular in the far west.

A meeting called by the Public Health Service, Washington, composed of scientists, manufacturers and government officials, endorsed a programme of six points intended to curb the use of narcotics. These protective measures are:

Complete analysis of hospital records with a request that the American Medical Association cooperate in studying normal medical and scientific requirements.
Detailed scanning of prescriptions to determine ill-advised dispensation of narcotics.
Analysis of records of dispensing physicians.
Analysis, with the assistance of the American Pharmaceutical Association, of sale and use of so-called preparations, sold for medicinal purposes, without prescriptions.
Field studies of morbidity and mortality with a view to forecasting tentatively the amount and character of sickness to be expected, and
An educational program through physicians and their clientele, toward reducing the demand for narcotic drugs in illness.

The Presbyterian Church in the United States suffered a net loss of 20,359 members during the year ending March 31, 1930.

Discoveries which may shed sensational light on long-disputed questions of Biblical history have just been made in Asia Minor by Prof. Kirsopp Lake, head of a Harvard-Michigan expedition to Mount Sinai, who in a cable message says that he had brought back from the mountain fastnesses across the Red Sea newfound fragments of the mysterious "Sinai Inscriptions."

These inscriptions, according to Harvard authorities, interviewed today, are stone carvings, the first of which were dug up more than twenty years ago on Mount Sinai, the ancient peak where Moses received the tablets of the law and where many of the great secrets of human races and religion are believed to lie buried.

Gipsy Smith will conduct a revival campaign in San Antonio, Tex., in November.

Ben H. Spence, sometimes called the Wayne Wheeler of Canada, declared in a lecture that the Eighteenth Amendment is a success, and that Canada's liquor control system, about which Americans hear much, is a failure; that government control of liquor in Canada is incorrectly named—it should be government sale. He said that of the 5,135 liquor-selling establishments in Canada, only 595 are owned and operated by the government, 4,560 belonging to private concerns. Reports that there are no saloons in Canada were termed "fiction." That 2,607 of the 5,135 liquor selling places, or more than one-half of the total number, sell by the glass for consumption on the premises. The cry in Canada was, as it is in the United States, that there would be no more bar rooms, yet four of the liquor selling provinces have established beer parlors; the difference between these beer parlors and the old saloons is the difference between tweedledee and tweedledum. Neither, he said, has illicit sale been abolished under the government control. There was bootlegging under prohibition; there was bootlegging under the old license system, and there is bootlegging under liquor control.

Recently a radiophone signal was sent around the world in eight seconds.

The Post Office deficit for the fiscal year ending June 30 was $93,000,000. $30,000,000 of this deficit was attributable to non-postal items on which no revenue is received and the remainder to second-class matter. $14,000,000, or nearly one-fifth of the deficit, is incurred through subsidies for ocean and air mail. In 1929, for instance, the Interstate Commerce Commission added $15,000,000 a year to the expenses of the Post Office by granting increased subsidies, or pay, to the railroads—a matter in which the Post Office had nothing to say. However it is admitted that a profit is now made on first-class mail. Postmaster General Brown is ready to recommend a 2½ cent letter rate. It is also asked why the P. O. department shall be self-sustaining when the other departments are not. The Department of Agriculture had a deficit of $155,000,000. The Department of Commerce had a deficit of $58,000,000. The two-cent stamp has been called "one of the nation's institutions": a higher rate would prove very unpopular.

In a private audience granted to Mgr. James H. Ryan, rector of the National Catholic University at Washington, Pope Pius XI warned the United States to "beware lest Bolshevism spread in America at this moment of financial

depression and unemployment." The people of the United States do not "realize how far it has spread already nor completely what its spread means."

Will Rogers says: "If you think this country is wet you got a big city angle on a nation that is composed mostly of country folks. It's the only law we ever had where the small town and country know they hold the trump card. You can't change it without their permission, and you won't get it. They are just laughing at you."

The American Bible Society, since 1833, has issued 78,640 volumes of Scriptures in embossed printing for the sightless.

The school teachers in the Representative Assembly of the National Education Association at Columbus, Ohio, adopted the following resolutions on July 3, 1930: "The National Education Association reaffirms its stand in favor of the Eigteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands."

A charter was granted to the William Jennings Bryan University, Dayton, Tennessee, for the purpose of establishing, conducting and perpetuating a University for the higher education of men and women under auspices distinctly Christian and spiritual, as a testimony to the supreme glory of the Lord Jesus Christ, and to the Divine inspiration and infallibility of the Bible. All departments of the University shall be open alike to students of any religion or sect, without imposing denominational secretarian tests. While no statement of belief shall be required of any matriculating student, no one shall be placed in a position of leadership or authority either as Trustee, Officer, or member of the Faculty who does not subscribe with us to the following statement of belief:

1. We believe that the Holy Bible, composed of the Old and New Testaments, is of final and supreme authority in faith and life, and, being inspired by God, is inerrant in the original writings.

2. We believe in God the Father, God the Son, and God the Holy Ghost, this trinity being one God, eternally existing in three persons.

3. We believe in the virgin birth of Jesus Christ; that He was born of the Virgin Mary and begotten of the Holy Spirit.

4. We believe that the origin of man was by fiat of God in the act of creation as related in the Book of Genesis; that he was created in the image of God; that he sinned and thereby incurred physical and spiritual death.

5. We believe that all human beings are born with a sinful nature, and are in need of a Saviour for their reconciliation to God.

6. We believe that the Lord Jesus Christ is the only Saviour, that He was crucified for our sins, according to the Scriptures, as a voluntary representative and substitutionary sacrifice, and that all that believe in Him and confess Him before men are justified on the ground of His shed blood.

7. We believe in the resurrection of the crucified body of Jesus, in His ascension into Heaven, and in "that blessed hope," the personal return to this earth of Jesus Christ where He shall reign forever.

8. We believe in the bodily resurrection of all persons, judgment to come, the everlasting blessedness of the saved, and the everlasting punishment of the lost.

Dr. George E. Guille, for many years extension Bible teacher for the Moody Bible Institute, Chicago, has been elected as the first President, and will preside over the institution.

Pittsburgh's "Cathedral of learning" the projected 40-story home for the University of Pittsburgh, is slowly emerging from dream to reality. It will contain 105 classrooms each accommodating from 30 to 90 students and 14 lecture rooms, each one capable of seating from 200 to 500 students. It will have 52 laboratories and 12 department libraries. It will be possible for it to accommodate 9,000 students at one time. The building will be taller than the Great Pyramid of Egypt and almost as tall as the Washington monument. Chancellor Bowman conceived the idea of this great new building "where the son from the laborer's cottage will have as many opportunities as the son of wealth."

Students enrolled in the Southern Baptist Theological Seminary during the past year are reported to have led 3,000 people to Christian conversion during the academic year.

The Rev. V. W. Bell, pastor of the Methodist Episcopal Church, has resigned to accept the janitorship of the First Congregational Church in Oshkosh, Wis., which he says will enable him to save more money. "A preacher," he said, "is seemingly under obligation to attend almost every social function. That, and the cost of running my automobile between Wautoma and my rural churches, eats a big hole in my salary."

Rev. Dr. Harry Emerson Fosdick, pastor of the Riverside Church, New York City, gave notice in a letter to members of the congregation that it might have a wholesome effect for the church to say that people who do not care enough for worship to come on time, may not come at all.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11,R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

Foolish pride is the terrible weakness of our neighbors—never our own.

After Jonah had been whaled for three days and delivered, he had some inside proof that it did not pay to reject light.

There is no such thing as illiberal love; true love lives to give and gives to live, and never feels richer than when bestowing all upon its object.

Most men are formed by the spirit of their times; but a few strong characters form that spirit, either in bliss or blight, in virtue or vice.

He never grows old who continues to love children, flowers, and music.

He who loves most often feels worst.

Man lives in such extremes of *benevolence* and *malevolence,* that if we did not know his history we might deem him either a fallen angel or an ascending brute.

Divine instinct is the religion of the lower animals and they never lapse like the lunatics of humanity.

You may lose you own imaginary troubles by helping others out of their real misery.

A great affection is a great intoxication and it depends on the vicious or virtuous character of the attachment whether the inebriate is to be a blight or a blessing in his frenzy.

Intelligent benevolence and unselfish consideration are a greater defense of nations than great navies and standing armies.

Real Christianity is never hereditary but always elective.

The human heart is the true, magic crystal that will reveal the very secrets you are seeking. It is like the sea shell in that it still murmurs of the waves of the ocean of infinite love from whence it came.

It was more than a whale of a job back in Jonah's day to keep a good man down and it has been so ever since.

Will it clean a child's soiled coat to soil your own soul and his memory by scolding or beating him?

What is more mutable and constantly changing than much which ignorance calls science. Some of the science of yesterday is the laughing stock of today, and much that is now loudly heralded as science will be our joke next week.

God alone can send a revival but God never will send a revival alone. "We must be workers with him."

He who truly loves the Lord and helps mankind can neither live too long nor die too soon.

Unlawful pleasures are close akin to crimes, and like the latter into which they generally graduate, they shun the light and flourish after dark.

If, like Moses, you would ascend the mount and talk face to face with God, you will find suffering a sanctifying Sinai anywhere.

Money, more than beauty, wine, or women, intoxicates both the holder and the beholder.

Our love for nature and our exact fitting into her laws prove that we are not an accident of evolution but came from the hand of nature's author.

Even God's forgiviness of *sins* does not always do away with their terrible physical consequences.

Where love is dead and fear and suspicion reign, it is easy to believe any base report.

Aggressive enterprise is the parent of prosperity, but contentment with present attainments will start the sculptor chiseling on a man's tombstone.

Harsh measures make harsher men and anarchy and terror are born of oppression—the wind brings forth the whirlwind.

Honest simplicity can never be successfully aped by fraud.

To act sorely tried over being the victim of a slanderous story is to lend it the appearance of truth; if you ignore it, it will die of its own bad odor.

Love is the life of God and women are so prone to love that few of them ever become atheists.

A limitless love and a measureless consideration is the true Christian's limit of love and measure of consideration for all men.

A prayerless and formal preacher is like a lighthouse tender who is sound asleep in a storm, or like an ocean pilot drunken at the steering wheel.

He who lightly excuses wrong doing will never himself be excused of heaven without heavy repentance.

A noisy sorrow is half hypocrisy, while a great grief is as silent as the sphynx.

As the Bible's ability to inspire is proof of its inspiration, so my ability to bless others is the proof that I myself am blest.

A truely righteous man can be strictly neutral in nothing. That is a jellyfish quality that cannot distinguish right from wrong, and he who belongs to all parties cannot belong to mine.

No man can keep either happiness, health, or heaven's smile while continuing in guilty practices.

Heaven bends to earth when power and authority yield to real love and mercy.

Mirth is like medicine to the mind, and sadness is like sickness to the soul, pestilent as poison.

A joyous and wholehearted laugh is the best doctor that men can have. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

The devil uses a simpleton like a hunter does a rabbit; *i.e.,* when he gets his ear he soon gets his hide.

Love and kindness are to the soul what beauty of face and form are to the body.

Acquire knowledge, learn how to do good or great things, develop also a strong desire to do them and fate will find an opportunity and lead you to them some day.

That should not be called death that ushers heaven into the soul's clear view, as the world is passing from the body's vision.

Though mistakes are not necessarily sins, yet all sins are great mistakes.

The pains of dying are but the birthpangs of immortality and the grave is the open door back into the bosom of nature's God.

Innocence cannot be made to suffer from all the world as guilt is made to suffer from itself.

As many of the attractions of the beloved one are really in the lover himself, so the discovery of greatness discovers the greatness of the discoverer.

Satan deceives most sinners with the bait of promised gain or pleasure, but the profane swearer he catches with the bare hook of death.

Generally he who is most faulty finds the most fault.

All the passions admit of their opposites and a man may be proud of his humility, like Diogenes, who seemed to glory in his tub more than Alexander in his palace of power.

Time is a child of eternity and you cannot kill the former without hurting the latter, and by her being made to suffer for the crime.

A great preacher or a great musician must be simply enslaved to his ideal.

Even bad fortune makes the good pray more; while good fortune disposes the bad to pray less.

Hope is a pendulum that God has set swinging between clouds and sunshine.

There is something monstrous about the man who cannot be taught kindness and generosity by a sweet, generous, and sensitive child.

No matter how great its guilt, it costs more than it is worth to put a fortune in prison.

Unselfish and benevolent ambition makes great character and the true food of the soul lies in heroic and glorious purpose.

You can't reason safely with an empty stomach or with the hot blood of youth.

Let indolence quit wishing and wailing and go to working and it can have anything it wants.

A good heart is a lavish given even though the purse be palsied.

Love and sorrow both are like a river that ripples and murmurs in the shallows, but is dumbest where it is deepest.

He who has no respect for himself can never keep the respect of his neighbors.

Everybody is willing to give good advise to the sufferer, but it might be well where possible to consider giving relief.

THE ARENA

Evolution Cross Examined By Facts

By the late George Boddis, M.A.,Ph.D.,S.T.D.,Litt.D.,LL.D.

"Evolution has taken God to the Back Door of the Universe and Bowed Him Out."

THE Christian thinker cannot ignore the doctrine of evolution. Not only does it put itself in opposition to the Scriptural doctrine of creation, it has entered the entire realm of theology and determines what we shall believe concerning God, Christ, man, redemption and immortality.

To use the words of one of its advocates, it "holds that creation has been and is accomplished by the energies which are intrinsic in evolutionary matter without the intervention of agencies which are external to it." From its inception it has been antagonistic to the Christian religion and was greeted by materialists and atheists as evidence that their conception of the universe was true.

Nearly three-quarters of a century have passed since the doctrine was set forth in its modern form; but most evolutionists are still agnostics or atheists and the boast of more than one is that *evolution has taken God to the back door of the universe and bowed him out.* Even the theistic evolutionist, who makes room for God, presents the subject in such a way as to change the entire character of Christianity. He refuses to accept the Bible as the inspired Word of God, denies the supernatural and miraculous in religion, and accepts the deity of our Lord, if at all, with a big question mark.

These things being true, we must give some attention to the subject; for the cause of our Lord will rise or fall according to the degree with which this theory controls the minds of men.

Is the doctrine of evolution true? That it is supported by all the facts which its advocates can bring to bear upon it no one can deny. Whether we agree with them or not we cannot help admiring their patient industry. Darwin's works are a very encyclopedia of learning; Spencer devoted the most of a long life to working out the system of philosophy; and such works as Kellog's *Darwinism To-day* require for their complete understanding a good knowledge of the biological sciences. It is no wonder, therefore, that the evolutionists confidently assert that evolution must no longer be viewed as a theory, but as a fact—one of the assured results of scientific investigation.

To this claim many devout scientists give a most emphatic denial. Scientists of equal standing with Darwin refused to accept the theory when first advocated by him. Men like Agassiz, Wigand and Dawson not only insisted that it was without scientific foundation, but declared it to be one of the strangest phenomena of humanity, supported merely by vague analogies and figures of speech, and by arbitrary and artificial coherence of its own parts. This opposition has not vanished with the flight of years. Science has advanced all along the line; but the scientific world is divided on this question today as it was then.

Professors Conn, Scott and others may assert that evolution is almost universally accepted by scientists; but Professors Wright, Fairhurst and Price are equally confident that the theory is entirely destitute of proof,—the first named declaring that it is one-tenth bad science and nine-tenths bad philosophy. If the specialists disagree, how may we decide? Their appeal is to the intelligent public to whom they present the facts. We at least may judge whether or not the facts justify their conclusions.

I

We will state the theory and give the arguments used to demonstrate it.

The theory of evolution is not new. It was first proposed by Greek thinkers like Empedocles, Anaxagorus and Aristotle, the last of whom held opinions in many ways similar to those of our own day. Osborn's work, *From the Greeks to Darwin,* shows that the doctrine of descent has not been absent from the thoughts of men from their day to the present. The modern presentation of the doctrine began with the publication of *The Origin of Species* in 1859. It was taken up by men like Romanes, Tyndall, Huxley and Fiske, through

whose efforts it became the popular creed of scientific dogma.

LeConte defines evolution as "continuous progressive change, according to certain laws, by means of resident forces." He states that "the process pervades the whole universe, and the doctrine concerns alike every department of science — yea, every department of human thought." Evolution, therefore, professes to account for the universe—the earth, the entire solar system and the starry heavens beyond, for all forms of plant and animal life, and for society, morals and religion, together with all else that has to do with the existence and activity of man.

The evidence by which the theory is supported is presented in a brief form by Romanes in his *Scientific Evidences of Organic Evolution*—a paper which was printed at the request of Darwin himself and approved by him as a popular setting forth of his views. In this paper he presents arguments from classification, from morphology or structure, from geology, from geographical distribution, from embryology, and from certain general considerations. These general considerations are psychology, the unsuitability of many organs for the performance of their functions and uses, and the lack of any evidence of design in nature.

Some of these arguments have been modified since this book was issued and certain others have been added. Among these are evidences derived from the study of comparative diseases and the comparative study of the blood of different animals. Diseases like tuberculosis, cholera, hydrophobia, etc., are common to animals and men, and the blood tests are said to show that in blood relationship man and the anthropoids stand very near together. Stripped of their excessive display of learning these constitute the leading evidences in favor of evolution. We are not here to controvert these facts; but we cannot avoid asking the question, "Do they prove the hypothesis?" The evolutionist contends that they do; but others, equally learned and equally able to render a verdict, say they do not.

II

We will now proceed to give our reasons for not accepting this theory.

As ministers of the Gospel we would be justified in opposing it because of its antagonism to the cause of Christ. Christianity is supported by facts as real as any which the evolutionist can produce, and we have the right to demand that these facts shall not be ignored. But as the evolutionist will not accept our position we must examine those facts which are found in his own field of investigation and meet him upon his own ground.

(1) *Most of the facts which he produces are as much in harmony with the doctrine of creation as set forth in the Bible as they are with the theory of evolution.*

Unity or similarity of structure is certainly not a valid argument against creation. Is it unreasonable to suppose that the Creator would work according to a definite plan? The providence of God as revealed in Scripture indicates a plan: should we be surprised to find the same in creation? That there should be a likeness in the cells of plants and animals is no more than might be inferred from the creation record. It is the earth that brings forth grass and fruit tree, the earth that brings forth the living creature after his kind, and from the dust of the earth man was formed. The elements of which all are composed are the chemical elements which we find in nature.

Similarity of structure may reveal the Master Architect; it is surely no reason for dispensing with him altogether. Are not the differences seen in the study of comparative anatomy as marked as the resemblances? The most casual examination of the skeletons of man and the highest of the anthropoids disclose the most extraordinary contrasts in the formation of the trunk and extremities, while the difference between the skulls is most marked. The similarity of blood is acknowledged by evolutionists themselves to have no greater significance than any other fact of comparative biology.

Even if it be true that man and the lower animals suffer from the same diseases, is that necessarily a proof of common descent? Do they not possess the same kind of vital organs? and do they not live under the same cosmic and atmospheric conditions? What better explanation of that fact can be given than this.

(2) *Evolutionists are not agreed as to the methods by means of which the evolution has been accomplished.*

It is easy to speak of resident forces; but if evolution be one of the assured results of scientific investigation, if it be, as LeConte has said, "literally one-half of all science," its advocates ought to be able to point out some of the means by which it has been effected. But evolutionists are divided into many schools. The success of Darwinism was largely due to the fact that he was supposed to have discovered the secret in his theory of natural selection.

Today, that theory is discounted on every hand. Both Spencer and Huxley rejected it

towards the close of their lives, although they had proclaimed it for more than thirty years. Paulin's masterly treatise, *No Struggle for Existence: No Natural Selection,* reveals the fact that the number of the species has been kept within bounds by the cannibal habit of the male; and Mendel's law of inheritance has dealt the theory a knock-out blow. Dennert's *Deathbed of Darwinism* shows that the hypothesis of natural selection is no longer accepted by biologists in Germany and England.

The theories advocated today are legion. Among them are Lamarck's theory of the inheritance of acquired characters, Weismann's theory of germinal selection, DeVries mutation theory, Wagner's reparation theory, Eimer's orthogenetic theory, Cope's theory of bathmism and kinetogenesis, and many others. The discussions between the schools have waxed hot and heavy and each has practically denied that there is any truth in the theory. Herbert Spencer said that unless acquired characters be inherited there is no evolution. Conn says, "The belief in the inheritance of acquired characters has been losing ground in the last ten years, and most naturalists look upon this agency as a most doubtful one, and one of comparatively little importance if accepted at all." This is only one example of how the evolutionists contradict each other.

Lamarckism, Darwinism, Weismannism have all in their turn been declared to be inadequate, and one of the greatest evolutionists of our day has declared that Weismann's germinal selection theory is purely imaginary. Men still talk evolution; but with the rejection of natural selection—the theory which first popularized it—the soul has gone out of the doctrine. This may be seen in the fact that even yet writers return to Darwinism for much of their proof.

(3) *The advocates of evolution are compelled to begin, continue and end with assumptions.*

They have never been able to account for the very things which they undertake to explain. Their evidence is mostly sought in the darkest corners of creation and in the remote past of which neither they nor we have any knowledge. Indeed, much of the learning which they use to clothe their theory is but a futile attempt to cover up their ignorance. They know nothing whatever of the origin of things. This they freely acknowledge, but take refuge in the claim that science is not concerned with the question of origins, this being the province of philosophy. But are they not setting forth evolution as a science? Is it not in the name of science that the theory is introduced into our schools and college? Is it not in the name of science that believers in a divine revelation are criticised and denounced? Surely then we have the right to demand that they should prove their assertions or cease to dogmatize where science is silent.

What has the evolutionist to say concerning the origin of matter? The materialist claims that matter is eternal and self-existent; but of this he can give no proof whatever. Darwin confessed that as to the origin of things he was in a hopeless muddle; Edward Clodd states in his *Story of Creation:* "Of the beginning of what was before the present state of things we know nothing and speculation is futile"; and all our modern investigation and discoveries have thrown no new light upon this question. Concerning matter it is still true that we know nothing of its origin and little of its nature.

Is the evolutionist able to account for force and motion? He may talk very learnedly about light, heat, electricity, magnetism, chemical affinity and gravitation; but can he tell us whence came these mighty forces? To this great question science can at present give no answer. Lord Kelvin says,

> One word characterizes the most strenuous efforts for the advancement of science that I have made perseveringly for fifty-five years. The word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as professor.

Even Haeckel confessed "that the innermost character of nature is as little understood by us as it was by Anaximander and Empedocles 2,400 years ago.

What can the evolutionist tell us concerning the transition of the inorganic into the organic? To use the words of evolutionists themselves, if evolution be true there must have been a period when, under peculiar circumstances, life came from the combination of the four gases, carbon, hydrogen, nitrogen and oxygen. Indeed, spontaneous generation is absolutely necessary to the evolutionary theory. But so far as the most thorough investigation can show, life comes only from pre-existing life.

Darwin declared that spontaneous generation is absolutely inconceivable. Huxley admits that "of the causes which led to the origination of living matter it may be said that we know absolutely nothing, that the present state of knowledge furnishes us with no link between the living and not living."

Professor Tyndall, after making more than two thousand experiments to prove this theory, said,

Science has no explanation of the origin of life. The living organism instead of being the product of physical forces, controls these forces for its higher forms, functions and purposes. I share with Virchow's opinion that the theory of evolution, in its complete form, involves the assumption that at some period or other in the earth's history, there occurred what would now be called spontaneous generation; but I agree with him that the proofs of it are wanting. I also hold with Virchow that the failures have been so lamentable that the doctrine is utterly discredited.

Is the evolutionist able to prove that plant life has ever become animal life? The world has been searched for evidence, every branch of science has been brought to bear upon the subject, yet, as Alfred Russel Wallace admits, "the advance from the vegetable to the animal kingdom is completely beyond all possibility of explanation by matter, its laws and forces. It is the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms."

Again, have evolutionists ever crossed the bridge between the invertebrate and vertebrate? When and how did the submammal become a mammal? They tell us that these things became possible by a slow process of evolution covering hundreds of millions of years; but where is the proof of this? Professor Conn acknowledges that naturalists have been unable to find a single unquestioned instance of a new species and he does not stand alone.

Can the evolutionist give any explanation of the origin of mind? That mind exists he cannot doubt and also that in this respect an impassable gulf separates the mind of man from that of the highest animal. Man possesses attributes and faculties of which the lower orders give no evidence whatever. Consider for a moment how great is the being who can grasp the universe within his thought and even meditate upon the infinite, and then ask yourself whether it is probable that such a being can be found potentially in the star fish and the jelly fish. Wallace says,

The faculties of man could not possibly have been developed by means of the same laws which have determined the progressive development of the world in general and also of man's physical organism.

He finds in the origin of mind clear indications of "an unseen universe—a world of spirit, to which the world of matter is altogether subordinate."

Concerning all these things evolutionists are in the dark and until they can throw some real light upon them, we prefer to cling to the divine revelation and the blessed hope which has inspired men for nearly two thousand years.

(4) *The conclusions drawn from the facts which are used to prove evolution are challenged by men who are themselves experts in the various fields of science.*

(*a*) *The geological record not only does not confirm the evolutionary theory, but flatly contradicts it.* This is so apparent that many have ceased to use it as evidence. In the treatise of Romanes, already mentioned, the geological evidence is confined to one paragraph in which not a single fact is given. In his *Darwin and After Darwin* he denounces the geological record as a chapter of accidents. Darwin and Wallace both complain of the poverty and incompleteness of the geological record, the former expressing himself as follows:

I do not pretend that I should ever have suspected how poor was the record in the best preserved geological sections had not the absence of innumerable transitional links between the species which lived at the commencement and close of earth formation pressed so hardly on my theory.

The recent study of geology is revolutionizing that conception of the construction of the earth's surface which has prevailed since the days of Lyell. A more perfect knowledge shows that it is impossible for us to know which of the strata are the oldest and some of the more modern geologists are pointing out that what seem to be the oldest in one place are found to be the youngest in another. Hence they are beginning to deny that any theory of evolution can be verified by the geological record. But evolutionists still hold to what has been called the onion theory and contend that if the entire record were before us it would prove their hypothesis. The following facts will show how absurd is this claim.

There is a complete absence from the record of any transition of one form into another. According to evolution the fossils ought to show gradual modification, linking the various species of plants and animals together and showing the gradations of one form into another. But what say the evolutionists themselves? Huxley admits that paleontology "either shows us no evidence of such modification or demonstrates such modification as has occurred to be very slight; and as to the nature of that modification, it yields no evidence whatever that the earlier members of any long-continued group were more generalized in structure than the later ones." LeConte says,

The evidence of geology today is that species seem to come into existence suddenly and in full perfection, remain substantially unchanged during the term of their existence, and pass away in full perfection. Other species take their places apparently by substitution, not by transmutation.

He speaks of the absence of connecting links as the greatest of all objections against the theory of evolution. The species not only appear suddenly, but from the first are sharply defined as at present. The trilobites, highly organized and complex in structure, have remained unchanged, according to Dana, during three-fourths of the entire geological time. Fishes, from the first, have organs as complex and perfect as the fishes of today. Higher and lower forms have existed side by side and have remained unchanged during the millions of years of the earth's history. If the evolutionary theory be true we certainly ought to find some evidence of it in the rocks; but this evidence is wholly lacking. Dr. Etheridge of the British Museum, one of the greatest authorities on paleontology in England, says,

> Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their books, but they made no impression on my belief in the stability of species. Some men are ready to regard you as a fool if you do not go with them in all their vagaries; but this museum is full of proofs of the utter falsity of their views.

(*b*) *The so-called missing links are found on examination to be worthless.*

These consist of flying lizards, like the pterodactyl, the earliest known birds, like the hesperornis and archaeopteryx, together with fossil horses and their so-called ancestors, the fragments of human skeleton found at various times and in different parts of the earth. Some of these may be dismissed with a word.

Naturalists of a world-wide reputation, like Dr. A. Fleischmann, have discussed at length the anatomy of birds, particularly the archaeopteryx, and are firmly convinced that they cannot be considered to be a connecting link with reptiles. The geological history of the horse, which is supposed to have developed from the three or four-toed specimens found in both hemispheres, has been pointed to by the evolutionist as conclusive evidence of the truth of his theory.

The difficulty is that the appeal is made to these remains as if they proved the whole case of evolution, wheras it has not been proven that the existing varieties of the equine species have been derived from these extinct forms. Professor Osborn, in an address before the British Association, acknowledged that the direct origin of the "Genus Equus" in North America was not established with certainty, and Professor Sedgwick demonstrates that according to the evidence itself the horse actually appeared before some of its supposed ancestors. Messrs. Thompson and Geddes say in their *Evolution:*

> In the enthusiasm of early discoveries the matter seemed simpler than it really is, and the mistake was made of hurriedly constructing a linear series which showed, for instance, the gradual reduction of toes from five to one, and supposing this was a genuine pedigree. More detailed and critical inquiry has shown, however, that there were several collateral series, and it is not quite justifiable to fill up gaps along one line by links which belong to other lines of descent.

Even granting all that is claimed for the evolution of the horse, it is still an evolution which keeps within the limits of the hoofed animals.

To fully discuss the fossil remains of man would require more time than is allowed for this address. Much has been written concerning the Piltdown man, the Pithecanthropus Erectus, the Neanderthal man, the Cro-Magnon man and others too numerous to mention. In the American Museum of Natural History, New York, may be seen exhibits supposed to prove the ape origin of man. To the uninstructed this seems to be proof beyond the shadow of doubt, and we cannot wonder at the spread of belief in evolution when high school students and their teachers visit the Museum to examine this evidence of man's animal origin.

Who would suppose that all, or nearly all, of these specimens had been built up purely from the imagination and that scientists of the first order had entirely discredited them? Professor Keith has demonstrated that the Piltdown man had a brain capacity of nearly 1500 c. c. and it has been proved that while the upper skull was that of a man, the jaw and tooth belonged to a fossil chimpanzee.

The Pithecanthropus Erectus consists merely of the fragment of a skull, three teeth and a left thigh bone. The skull and teeth were found together, the thigh bone a few yards away one year later. Many have hailed this as the much-looked-for missing link and there has been much discussion concerning it. Some of the best authorities have denied that there was anything human about these fragments and no less an authority than Virchow contended that it was by no means certain that they had formed part of the same individual, and that it was still less possible to decide whether that individual was a man or an ape. Not one of the "missing links" between man and the anthropoid apes remains unquestioned.

Professor Huxley made a thorough examination of all such skulls discovered to this day and decided that he could find such specimens among living men. "The Engis skull," he says, "is a fair average skull which might have be-

longed to a philosopher or might have contained the thoughtless brain of a savage."

So far from man having lived upon this earth for more than 500,000 years, authorities show that he appeared suddenly, that his age is comparatively brief and that the most ancient man known to us is not essentially different from men now living. Professor George F. Wright tells us that the shortening of our conception of the ice age renders glacial man a comparatively modern creature. Professor Winchell says, "The very beginnings of our race are still almost in sight." S. R. Pattison informs us that man's first appearance took place about 8,000 years ago.

(*c*) *The argument from embryology assumes the truth of the theory which it undertakes to prove and, therefore, loses much of its value.*

The argument may be briefly stated as follows: All animal life begins as a tiny cell. During the course of its pre-natal history the embryo undergoes various changes which reveal the history of the descent of the animal from other living creatures in bygone ages. Pictures of the embryos of frogs, dogs, man, etc., are given to show their similarity. From these changes in the embryo it is inferred that the human species has evolved from the amoeba to man.

A little common sense will enable us to appreciate this argument at its full value. From the beginning it takes the truth of evolution for granted. The history of the development of the species is entirely unknown, how then can we be certain that the changes in the embryo are really a recapitulation? Has it ever been known that the human embryo has been arrested in its development so as to come into the world a fish, a frog, a dog or an ape? Is it possible for science so to arrest it? Many experiments of various kinds have been made upon the lower animals, have any experiments of this kind been tried? If so, have they proved successful? Is it not a fact that to arrest the development of the embryo is to kill it?

Beneath the superficial resemblances there are vital differences which exist from the beginning. Examine it as much as you may, you will find in every embryo a definite and ascertained beginning, a fixed line of delevopment, a certain known type to which it is tending, and every expert knows what the adult or finished stage will be. However much it may appear at first to be like that of the lower animals the human embryo is at every stage that of man and is as different as can be from that of the frog, dog or ape. Professor Fairhurst says,

> It is true that the embryos of vertebrates look much more alike than do the adults, and that the eggs are still nearer alike in appearance than are the embryos; but I insist again that the embryos are no nearer together in essential structure than the adults. The egg which can be developed into a man is just as different in nature from the egg of a fish as the man is from the fish. The eggs are essentially unlike. The essential qualities of eggs are beyond the power of the microscope to reeval. The human embryo is produced by human beings only; and whatever may be its microscopic appearance, it is at every stage of its development strictly human. Embryology as applied to evolution fails in that it deals only with the surface of things.

As Fairhurst has again stated, Embryology as evidence of evolution presents the same difficulties as paleontology. "It does not bridge the wide chasm between the protozoa and the metazoa, nor between the invertebrates and the vertebrates, nor between the three divisions of the vertebrates. It is also weak in that it eliminates the unseen but essential difference between eggs and embryos, and magnifies the importance of certain transient resemblances."

Professor Sedgwick, in his article on Embryology in the *Encyclopedia Britannica,* says,

> A theory so important and far-reaching as this requires very careful examination. When we come to look for the facts upon which it is based, we find that they are non-existent, for the ancestors of all living animals are dead, and we have no means of knowing what they were like. . . . Thus the explanation ordinarily given of the embryonic structures referred to is purely a deduction from the evolution theory. Indeed it is even less than this, for all that can be said is something of this kind.

Professor Cope (*Primary factors of Organic Evolution,* p. 209) admits that "the records brought to light by embryologists are very imperfect and have to be carefully interpreted in order to furnish reliable evidence." Professor Keith also says (*The Human Body,* p. 95),

> Now that the appearances of the embryo at all ages are known, the general feeling is one of disappointment; the human embryo at no stage is anthropoid in its appearance.

(5) *Notwithstanding the array of learning which evolutionists have brought to bear upon this subject they have never been able to prove that one single species has passed into another.*

We have already seen that the geological record does not show any such transition. Science bears a testimony even more emphatic. All the proof produced lies in given fields. We are told of the wonderful evolution of plants, chickens and animals still going on and are pointed to the nursery and the barnyard as evidence of this fact. No one questions the improvement produced by "artificial selection" in both plants and animals; but this is the work

of man within the species. The race horse is still a horse, and the American Beauty rose, developed from the common wild rose, is nothing more than a rose. In all cases, when the hand of man is withdrawn there is always a reversion to type. The patient industry of man, aided by all the powers of intellect with which God has endowed him, has never been able to convert a flower into a tree, to say nothing of changing a plant into an animal. The fixity of species seems to be one of the laws of nature. Hybrids are always infertile and so far as we can judge at present, will remain so. Professor Huxley says,

> If you take members of two distinct species, however similar they may be to each other, and make them breed together you will find a check. If you cross two such species, then, although you may get offspring in the case of the first cross, yet if you attempt to breed from the products of that crossing (which are what are called hybrids), that is, if you mate a male and female hybrid, then the result is that in ninety-nine cases out of a hundred you will get no offspring at all.

The inference to be drawn from this fact clearly is that the infertility of hybrids knocks the whole foundation from the evolution theory. What science may accomplish in the future we do not know: at present the stubborn mule kicks the whole edifice of organic evolution to pieces.

(6) *The entire field of human history as known to us is a refutation of the evolution hypothesis.*

The record of human history goes back at least 7,000 years. Should we not then expect to find in that record some faint evidence of evolution? We are told that human history is but a speck upon the map of time. Still if there has been no change in thousands of years why should we be expected to believe that such changes have ever taken place? Did evolution stop, having finished its work, when each species was produced? We are told that evolution is going on before our eyes at the present time. Why then can we not see it in thousands of years of progress?

The animals known to us do not differ materially from those which are found upon the earliest monuments. Not a single specimen of fish, fowl or animal has changed its species. Whatever change may be noted is in the direction of retrogradation, not of improvement. Certain practices of men and women carried on for scores of centuries have produced no modification of the human species. A race well-known to students of the Bible, has practiced circumcision for four thousand years; was it known that even one was born already circumcised? Chinese have practiced foot-binding for many centuries; yet when the children are born the feet are normal. For how many centuries have women pierced their ears for the wearing of ornaments, yet no girl is born with her ear pierced. This fact may not weigh for much with those who are convinced of the truth of evolution, but it is still worthy of consideration.

No matter what ancient civilization you examine man has always been what he is today. Evolution professes to account by a process of slow development for all civilization, religion and everything which concerns mankind. It claims that the law operates always and everywhere. Does the verdict of history justify this doctrine? History points to great civilizations from the first. Professor A. H. Sayce, of Oxford University, says,

> Neither in Egypt nor in Babylon has any beginning of civilization been found. As far back as archaeology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing.. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archaeology. Instead of the progress we should expect, we find retrogression and decay; where we look for the rude beginnings of art, we find an advanced society and artistic perfection.
>
> Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset? If so we can no longer go to the savage to learn how our first ancestry lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed as Greek mythology averred that Athene had sprung from the head of Zeus. Archaeology, at all events, has failed to discover the elements out of which according to evolution, they ought to have grown.—BIBLE CHAMPION for Feb., 1923.

No testimony could be stronger than this. The great mistake of evolutionists lies in the fact that they assume that all great civilizations have developed from barbarism and savagery. But from the very dawn of known history these three stages of human experience have existed side by side. The leading races of today may boast of their high civilization and wonderful scientific achievements, but they form only a small portion of the human race and there are savages enough in Africa and other places. When our ancestors were semi-savages, wandering half naked in their native forests, the temple of Solomon stood in all its glory, and thousands of years before Solomon the Egyp-

tians had erected their pyramids and Babylon flourished amid a civilization which is still one of the wonders of history.

Volumes would be needed to tell of the great nations of antiquity, their progress in the arts and sciences, their splendor and their power, the construction and erection of great statues of bronze and their magnificent temples and palaces. What has become of these mighty empires and civilizations? They have passed away like the dew of the morning and degraded peoples serve only to show what a contrast there has been between their ancestors and themselves. The English, French and Germans, and the new world nations which are akin to them, have made great progress in the course of one thousand years; but more than one-half of the world has remained stationary and many have become degraded into a condition little better than barbarism.

What is true of civilization is true also of religions. Evolutionists are not agreed as to the origin and progress of religion. Some suggest that it originated in the reverence of spirits and the ghosts of the departed who became the first objects of worship. Others suggest that man first adored the powers of nature, and thus arose the worship of many gods which in time developed into the worship of one supreme God. But does history show that religion has so developed? Such is not the testimony of students of comparative religions. Max Mueller's lecture on the Vedas contains the following:

> As a result to which the comparative study of religion is sure to lead we shall learn that religions in their most ancient form, or in the minds of their authors, are generally free from many of the blemishes that attach to them in later times.

A true monotheism characterizes the primitive religions of Egypt, Hindustan, Greece and even Phoenicia and Persia. The degeneration of this primitive monotheism well confirms the truth of the apostle's declaration:

> When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like a corruptible man, and to birds, and four-footed beasts and creeping things.

Dr. Warneck in *The Living Christ and the Dying Heathenism* reaches the conclusion that the heathen religions, historically considered, are a degeneracy from a higher knowledge of God. W. St. Clair Tidsdale, in *Christianity and Other Faiths* makes this statement:

> It follows that monotheism historically preceded polytheism and that the latter is a corruption of the former. It is impossible to explain the facts away. Taken together they show that, as the Bible asserts, man at the very beginning of history knew the one true God. This implies a revelation of some sort and traces of that revelation are still found in many ancient faiths.

When we study the history of nations we find not continuous progressive change, but degeneration. This fact is sufficient to account for the savage tribes who have existed side by side with the most exaltd civilizations. When nations have thus deteriorated they have never again been able to raise themselves until touched with a superior civilization from the outside.

(7) *Evolution has no satisfactory account to give of Christ and Christianity.*

This is a test which evolutionists cannot ignore. Indeed some of them have actually accepted it and endeavored to account for Jesus. Dr. Marion D. Shutter (*Applied Evolution*, p. 198) says:

> Granted the greatness and goodness of Jesus, how do we account for Him? What is the relation to Him of this theory of evolution? Do you mean to include Him and His work in the general scheme? Can it be done? And the answer is: Yes, if evolution fails at one point, it fails utterly. We have then a case of that special intervention by a non-resident deity, which we have repeatedly repudiated. Evolution must include Jesus or we must abandon the theory. There is no break or flaw or chasm. The process is one, from firemist to soul; from the soul to its highest expression. Jesus is as much the product of the laws and forces in nature and in society as Shakespeare or Napoleon.

LeConte says, "What think ye of Christ? . . . Does evolution have anything to say on this also? I think it does. This I proceed to show." This he proceeds to do by stating that human evolution must reach its goal and completion in the ideal man—*i.e.*, the Christ. We are all the sons of God; the Christ is the well-beloved Son. We are all in the image of God; He is the express and perfect image; not perfect in knowledge and power, but perfect in character. Character is essential spirit and is therefore the attitude of the human spirit toward the divine Spirit. As man is the ideal of animal evolution, and yet is a birth into a higher plane of life—the spiritual, so Christ may be the goal of human evolution and also a birth into a new and higher plane—the divine. As animals reached conscious relations with God in man, even so man reaches union with God in the Christ. This Christ may be a true object of worship. There are two fundamental moral principles, love to God and love to man. The

one is embodied in the worship of an infinite Spirit—God, the other in the worship of the ideal man—the Christ (*Evolution and Religious Thought,* pp. 360-364).

All this is very beautiful, but is it the Christ of the Bible. Can it be possible that any one can recognize in this description Him of Whom it is said, "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made"?

The Christ of evolution is certainly not the Christ of the Bible. The Christ of LeConte, if his own definition be true, is the product of "certain laws by means of resident forces."

The Christ of the Bible is the Son of the Highest, the image of the invisible God, the firstborn of every creature, by whom all things were created that are in heaven and that are in earth, visible and invisible. He is the one who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men; who died the just for the unjust that He might bring us to God.

Can we wonder that evolutionists deny His superhuman birth and His resurrection? Resident forces cannot account for either. He was conceived by the Holy Ghost and born of the virgin Mary and when He died for the sins of men was raised again by the mighty power of God. No student of the Word of God can consistently believe that Christ was the product of evolution. There were no resident forces leading up to Him or the religion which He founded. The facts point directly to the opposite.

So far from evolution explaining Christ, it is greatly responsible for the present-day opposition to his claims. In its last analysis it is anti-Christian and atheistic. The attitude of Professor Huxley toward the Scriptures may be seen in his two volumes, *Science and Hebrew Tradition* and *Science and Christian Tradition,* both of which are still on the market. Carl Vogt says, "Evolution turns the Creator out of doors." Every atheist is an evolutionist and every infidel an advocate of the theory. There is not a doctrine of Christianity but is denied by the evolutionist.

LeConte says, "What we call evil is not a unique phenomenon confined to man. It is a great fact pervading all nature and a part of its very constitution." It denies the fall of man, hence the gospel remedy for sin. Its place for Christ is not that of the incarnate God, the substitute for sinners, but the human leader and example who illustrates the triumph of the spiritual over the animal. Thus it undermines all the fundamentals of our faith and has destroyed the faith of many.

Professor Leander S. Keyser, in his book, *Contending for the Faith,* speaks of Dr. James H. Leuba's work, *The Belief in God and Immortality.* Dr. Leuba sent out questionnaires to some six hundred college people and others asking them whether they believed in God and immortality and gives in the volume their replies. Strange as it may appear, the majority of those responding expressed their non-belief in God and immortality. The farther advanced in their learning, the less they were inclined to believe in God. *Is this the fruit of evolution?* If atheism and agnosticism have so gained control of our higher institutions of learning, is it not time for us to pause and ask ourselves what the outcome will be?

Dr. Samuel Harris, in a work published forty years ago, says,

> The full realization of the practical issues of this materialistic hedonism will not be visible in this generation trained in Christian civilization; certainly not in the scientists who proclaim it. These have been highly educated in Christian schools; they have no fear as to the means of subsistence; their honorable position in society is insured; their interest in science lifts them above the greed of gain and the baser sources of enjoyment; and for the most part they are not seeking to destroy the ideas of moral law and right but, retaining them, to find a philosophical basis for them in materialistic evolution. The legitimate results can be realized only in a generation which knows only the new ethics as the guide of conduct, and in its practical application to life by uncultured men struggling for subsistence, greedy of gain and finding their happiness the baser desires and appetites of human nature. There is no motive in this hedonism to hold such men back from recklessness of all right of the family, of property and of life which stand in the way of their own pleasures (*Philosophical Basis of Theism,* p. 485).

Is it possible that the present generation will see the fulfilment of this prognostication? Writers, like Alfred Noyes, are speaking of *Civilization Imperilled* and warning men that the only hope is that mankind may now return to the first four words of the Bible, "In the beginning God." The decline of Christianity and the progress of anarchistic socialism are both due to the proclamation of evolution.

> The picturesque stories of Darwin's struggle for existence and the ape origin of man constitute the Genesis and Exodus of the socialist Bible; the economic interpretations of history makes up the rest of the Old Testament; while the cheerful doctrine of the class struggle is its Apocalypse, with the prophecy

of a coming Armageddon, followed by a socialist new heaven and new earth (Price: *Poisoning Democracy*).

III

A Few Reflection Brought Out by the Study of This Subject.

(1) *The idea of God cannot be discounted by true science.*

It has been said that science is atheistic. We might better say that science is neutral on the subject. Science has to do with phenomena and not with origins. It looks at things as they are; but there are many places where it comes to a full stop. Even Herbert Spencer is compelled to assume the doctrine of the Absolute. This Absolute, although declared to be unknown and unknowable, is still said to be a power, a force, the nearest analogue to which is our own will; it is infinite, eternal and omnipresent, is the infinite, eternal Energy from which all things proceed, and is the cause of the universe.

This comes very near the theism of the Bible. Why not then go one step farther and unite in proclaiming the fact that "In the beginning God created the heavens and the earth"? The first chapter of Genesis throws a flood of light upon the very things of which the scientists confess their ignorance. They speak of origins, time, space, matter, force and motion. Although not expressed in the terminology of science, but in the language of revelation, we find them all in the first two verses of the Bible.

"In the beginning" . . . time;
"God created." . . . origins;
"The heavens." . . . space;
"And the earth" . . . matter.
"And the Spirit of God" . . . force or energy;
"Moved" . . . motion.

Whatever the Bible may know about science, at least it teaches that God is the explanation of those things about which science can give us no information. Without Him all our knowledge becomes ignorance and our wisdom folly.

(2) *The best scientists are coming more and more to recognize design in nature.*

This the early evolutionists refused to do. To them everything was the result of blind chance. Romanes says,

> Were all species of plants and animals separately created or were they slowly evolved? For if they were specially created, the evidence of supernatural design remains unrefuted and irrefutable; whereas if they were slowly evolved that evidence has been utterly and for ever destroyed.

Few, if any, hold this position today. Alfred Russel Wallace, toward the close of his life, published two remarkable books, *Man's Place in the Universe* and *The World of Life,* both of which aimed to show that a divine purpose runs through all nature. The first of these aims to show that of all possible or actual worlds the earth only is suitable for the production and sustaining of life as we know it. The book is most fascinating and the thesis is supported by five great conditions whose fulfilment makes life possible upon the earth. These are, (1) regularity of the heat supply, (2) sufficiency of solar light and heat, (3) abundance and general distribution of water, (4) proper density and composition of the atmosphere, (5) alteration of day and night. These conditions, which are elaborately discussed by the learned author, are all fulfilled on this planet which thus becomes the abode of Him who was created in the image of God.

In *The World of Life* the author shows that this same teleology runs through all nature, and in this fact he finds a proof of a divine intelligence governing the whole. This does not mean that he recognized in that divine Creator and Ruler the God of the Bible; but he has left no doubt as to his conviction that the evidence of design and purpose shown in the world's history indicates a supernatural guidance and control. This recognition of design on the part of such men may be looked upon as a good sign and one which indicates the return of men's thoughts to theism.

(3) *Within the domain of human history we find a plan of the divine working which may serve to illustrate God's method in creation.*

This plan is unfolded in the history of redemption. The word "create" is sometimes used in the Scriptures in such a sense as to imply not only to originate but also to develop and bring to maturity. It speaks of Israel as created, of the promised prosperity of Jerusalem as created, and many others are spoken of in the same way. We can trace the development of Israel and Jerusalem to natural causes, directed by the hand of the Almighty, and as taking place through a long period of time.

The redemption of Christ is called a "new creation." There God enters into relation with men, becomes man, and suffers and dies for man's redemption. Having finished this work, during the course of many centuries, He operates in and among men by his Spirit for the production of a new race. Science and revelation enable us to stand at the dawn of creation so that we may trace its progress step by step. Science finds gaps, though some think they see continuous evolution. But faith sees God there from first to last. It is He Who spake and it was

done, Who commanded and it stood fast. Each stage is His work, and when the stage is completed so that He can pronounce it "very good" He advances to the next until the work is crowned by the creation of man. *That creation in which the Lord rejoiced was blasted by the fall,* and so God continues to work, yea, and will continue until the fulness of time shall come when the body of Christ will be manifest in the new heavens and the new earth wherein dwelleth righteousness. You may call that evolution if you will; I call it creation. You may speak of continuous progressive change, according to certain laws, by means of resident forces; but I shall call it *God.*

The Creative "Days"

By Herbert W. Magoun, Ph.D., Belmont, Massachusetts

A RECENT article in the *Champion* ends with the words, "God grant wisdom for the *verum dictum.*" To this wish we can all say, "Amen;" but it must be clear to any one who thinks at all that the truth can never prevail so long as pertinent facts are omitted from the discussion. If judgment is based on partial facts, or distorted facts, or imaginary "facts," or all three combined, the conclusions reached are of necessity unsound and misleading. It may be well to illustrate the point with some detail but as concisely as possible.

1. Every philologian knows that there are no true synonyms. An excellent illustration of what is meant can be found in the comparison of two men who are so much alike that it is hard to tell them apart. Externally they are alike, but not so internally—each has the characteristics of his own *gens.* When any one comes to know them intimately, he realizes how different they really are. Even in the case of twins the same thing is true. One is likely to resemble the mother, while the other resembles the father. Applying the comparison to synonyms so-called, the philologian knows that words have a content as well as a form and that no matter how much alike they may seem to be in meaning, the content of no two is ever exactly the same. Each has its own peculiar history, and each is affected thereby.

Every philologian also knows that no word in any language can ever be exactly duplicated in any other tongue. To carry out the illustration already used, the two men representing the two words must now be of different races and therefore distinct. A white man and an Indian, or a Negro and a Chinaman will answer. Suppose we take General Grant and Sitting Bull. Each was a man with all the human characteristics, and each was a fighter and a leader of fighters; but one was a product of West Point, while the other was a product of wild life on the western plains. In a way they were similar persons; but neither was a duplicate of the other. They came out of different conditions and had to be different, and that is exactly what happens in the case of similar words in different languages. They do not and cannot have the same content.

This fact will explain the seeming paradox, according to which the better a man knows two languages the harder it is for him to translate from one into the other. That is the exact truth; for, in a sense, "every time a man acquires a new language he acquires a new brain." An interpreter is never called a translator, because he does not translate—he transfuses, explaining what was meant by what was said. *Geschichte* is the German word for history; but at times it is used to mean a big lie. It then becomes untranslatable, though explainable. It means a "whopper," but that word is not a translation. It explains, however. When English adopts the same idiom, the word will be translatable, not before.

This fact is basic in all linguistic studies. It is often overlooked by people who are not linguists. That is why so many try to measure Hebrew *yom* by English "day." It is a futile attempt. What *yom* meant to the people who used it is vital, and what "day" means to us is beside the mark. The Greek *hemera* is fairly close to Hebrew *yom;* but it is still Greek and not Hebrew. In his *"Moise et la Genese"* (p. 100), M. Doumergue, on the authority of Edouard Naville, the celebrated French orientalist, has this to say:

Le mot jour (Genese, i, 5 etc.). L'ancien egyptien n' avait pas l'idee abstraite d'une periode. Une periode, e'etait ce qui etait compris entre un commencement et une fin. Et la metaphore la plus simple etait celle du jour, compris entre le lever et le coucher du soleil. En egyptien, le mot *jour* indique une periode. . . .

C'est dans ce sens egyptien que Moise prend

le mot *jour;* pour une periode, dont rien n'indique la duree.

Illustrations of the Egyptian usage complete the first paragraph. They are omitted as unnecessary.

The basic meaning of *yom,* then, is this, "a period of time of indefinite length." M. Doumergue is therefore quite right in referring to the Egyptian use of its word for a day as metaphoric. It covered the daytime only. As an exact translation is out of the question, the translators did as well as it was possible to do; but Genesis 1:5 really means that God called the light a period of time of uncertain length. That is exactly what it is; for no two days are alike even at the same place, and they differ widely in different latitudes. The meaning "day" (daytime) is therefore a secondary one in Genesis, the primary one "indefinite time" being used beside it quite after the oriental fashion.

English "day" is fundamentally different. It is probably related to the Sanskrit root *dah,* "to burn," so that its primary meaning must be "bright (burning) sunlight," or the daylight period. The secondary meaning in "my day and generation" probably got into the language from intimacy with the Greek usage, though it may have come from some other source. The Greek is altogether the most likely place of its origin, because Greek has for many centuries affected our English forms of speech. The words *yom* and "day" therefore start from different ends of the territory covered and cannot possibly be commensurate; for the basic meaning of each persists and colors the idea to be expressed. The word *yom* is really *yôm;* for the vowel is the product of the combination of *au,* not of *ow,* exactly parallelling the usage in Sanskrit where *o* equals *au* and is a diphthong rather than a vowel. In Hebrew it is a vowel, however.

2. Accuracy is extremely rare even in these days. It was impossible in a measure in ancient times, since languages were much less exact than they are today. In a Vedic hymn, the word *Soma* may mean, now a certain bush, now an intoxicating liquor made from its sap, and now a god (causing intoxication). The confusion did not disturb a Hindu. Indeed, it did not trouble him to have a seer sing:

What poet, pray, of those who went before us,
Has reached in truth the end of all thy greatness,
Who both thy father and thy mother also
From thine own body caused to spring together. (R.V.,X.liv.3.)

Making Indra his own paternal and maternal grandfather and grandmother simply indicated to a Hindu how great Indra really was. A translation causes the idea to appear absurd. The point of view is what makes the difference.

Of necessity *yom* is sometimes used where a translation may be positively misleading, the translation being affiliated in a way that the original is not. In sixty-two passages *yom* (or its plural) is rightly rendered time, and in at least two hundred and forty more it could have been so rendered with perfect propriety. But in many another place it means time, although the English idiom ("every dog has his day," not twenty-four hours, illustrates what is meant) justifies the retention of day, even if the result is a loose usage.

It must not be forgotten that there is such a thing as a "figure of speech" and that Synechdoche (a part used for the whole) is extremely common. In Hebrew that usage is resorted to wherever a full expression would be awkward and no wrong impression would result. In a translation a wrong impression may be almost inevitable at times, because of the different content of the words used. When this is once clearly apprehended, it will become plain that any passages cited to prove, for instance, a twenty-four-hour day theory are likely to prove exactly the opposite, when the content of the words is carefully examined. The English word will mean what is intended; but the Hebrew one will not, being only a convenient use of Synechdoche.

This may mean a part represented by the whole; but ordinarily it is as given, the whole represented by a part. Thus, we say, on the farm he has three hands. The hands of the hired men do the work and are thus used for the men. "A fleet of ten sail" must involve the hulls; but they are taken for granted and are not included in the statement. Whenever and wherever the night is a conscious part of the thought, it is always put in in Hebrew and in Greek, the latter language going so far as to combine the two words for night and day into one. The use of the word for day in some languages by Synechdoche where the night was involved would pave the way for an extension of the meaning when the need arose.

This seems to have taken place first in Latin, probably on account of the needs of Roman law, and this usage became so common that it usurped first place in the meaning of *dies.* This word is not related to "day" but is related to the Sanskrit root *di,* "to shine" (gleam). The primary meaning must therefore have been

"daylight," or daylight time. It was forgotten, just as the primary meaning of many another word has been. Witness "surprise" in English.

In the New Testament we read in Mark and Luke (Luke was a Greek) that Christ was tempted of the devil for forty days. It is taken for granted that He slept at night; but when his fasting is mentioned in Matthew the nights are put in. There was a reason. A command to fast for a number of days, whether the word used was *yom* or *hemera,* did not mean to Hebrews that people should fast at night too, and they therefore ate what they liked within limits, after night had fully set in. Christ's fasting was different. It included the nights.

Every single passage in both the Old and New Testaments, where the English translation may mean days of twenty-four hours, comes under one of two heads, either a part is used for the whole (daytime, the night being taken for granted) or a time period is referred to (time, lifetime, etc.). On the surface of things it looks as though the same period might be referred to as a day and a night, the translation so indicating; but the actual meaning is that the time-period mentioned was a night, etc., not that a day was a night. It sometimes requires a nice sense of the meaning of words, the thing that the Germans call *Sprachgefűl,* to get at the content of a foreign word; but until it is done opinions about that word are worthless of necessity. A Hebrew never really lost sight of the basic meaning of *yom,* while a modern never really looses sight of the basic meaning of the word he takes to translate it. The Century Dictionary very properly places the twenty-four-hour sense of "day" in the third place. It belongs there. A Sabbath went from even to even, and the fact is so stated; but that does not affect the content of *yom.* It merely shows that *yom* failed to cover the ground. Moreover, an evening and a morning ought to make a night, not a day, and all such verses are regarded by linguists as metaphorical, the meaning being uncertain.

3. While it might seem as though some other word than *yom* could have been used for a divine day (*'ôlām*, for example, since it seems to mean "everlasting"), the fact is that no such usage was possible. The lack of a proper word in English to translate it lead Young to use "age (age long)" and Harper to use "age, eternity;" but the actual sense of the word, as shown by its usage, is a "persistent continuity as long as the conditions involved are met." That rules out any such sense as "divine day." Note, also, that the very fact that *yom* means a time period of uncertain length, basically, rules out any usage for a definite period of twenty-four hours. Such an idea is foreign to the word. Where the basic idea is daylight time, it is possible to extend the meaning, as was done in Latin and English; but consistency forbids any such outcome in Hebrew. In that language the only word that could be employed to mean an age in the sense of an epoch was *yom,* and in five places that word is translated "age" in the sense of a man's protracted lifetime. In two places the word *dor,* "revolution," is rendered "age;" but its meaning is much narrower and much more definite than that of *yom.*

It is useless to expect a scholar to shut his eyes to such vital facts as these in order to accept what must of necessity be a surface view of things, and it is equally futile to cite for his delectation a supposed authority, whom no man of his class would ever think of citing, lest he at once lose caste by doing so. The craze for root meanings has had its day. It was based on a wholly wrong conception of things, which led to the postulation of "unused roots," a device for bolstering up conjectural etymologies that never have and never will commend themselves to scholars. All such things are now ruled out as unscientific. They may be brilliant, but they are unsound and misleading.

Roots are basic in the same sense that skeletons are basic. They did not come first, and they were extracted from forms in general use. Scholars are at last waking up to the fact that in language *things* come first. Action must be based on things,—some object, some person, some animal, or some combination of these things. To think presupposes a thinker; to hear, an ear; to see, an eye; etc. Children begin to learn to speak with things named. Two grown persons thrown together by chance and unable to converse take the same route. One points to a thing and names it. The other gets the idea and does the same.

It is said that Basque has but a single verb and that ancient Egyptians made extensive use of only a few (*Bib. Sac.,* LXXXVI. p. 426). The dispute is not yet settled; but when it is it is safe to infer that nouns (names of things), not verbs, will be given first place in linguistic matters. Adam named the animals as his first adventure in language, and he acted in a rational way.

4. Fanciful etymologies, however alluring, have no place whatever in a scientific discussion. No scholar can or will recognize them as either pertinent or necessary. They are al-

ways the product of a fertile imagination, and that rules them out as unscientific. The rule now is that all etymologies must meet the test of usage in the language itself and have some definite historical basis or be supported in some way by other languages of the family. That excludes as impossible "unused roots." If they were not used, they had no basis in fact. Use, somewhere, is the test. Words are sometimes lost, as *Agni* was lost in Persian; but Latin *ignis* testifies to its existence at one time in Zend or Avestan. The Veda had *Agni vrtrahan* (the first *r* is a vowel), and the Zend Avesta dropped the *Agni* and developed *Verethraghna.* It still meant "Fiendkiller," however, etymologically, and the two gods are to be regarded as one and the same, the Vedic god Indra being a purely Indian development from storm conditions.

In Hebrew the recognized authority is Friedrich Heinrich Wilhelm Gesenius, and his great work is called "Hebraisches und chaldaisches Handwőrterbuch." It contains no fanciful etymologies. In Greek the authority is Liddell and Scott's lexicon. That also contains no fanciful etymologies. Both can be trusted, even if I have personally found a few bad blunders in the latter. For example, *leimma,* "a remnant," is cited as meaning a *"diesis"* in music; but that is a fragmentary tone, while Aristides Quintilianus defines the word as a "least vacant time," and that can only mean an eighth-rest. Similarly, *dimoiron* is defined as meaning "divided between two, one half;" but the same author uses it in such a way that it must mean two thirds. The word for one half is *hemisu;* but this word is patently "a double-portion," *di-moiron.* One passage cited for the "one half" meaning did not have the word in it, and the other was a part of a spurious document.

5. For about forty years it has been my chief task to find out what ancient authorities meant by what they said. It was a necessary part of the task of solving the riddle of Classical Prosody. That riddle had baffled scholars for about twenty centuries and the general consensus of opinion was that it was impossible of solution, because the native authorities contradicted one another in a hopeless fashion. They did not, in fact; for when the task was completed it appeared that they supplemented one another in fine style. They said one thing about meter and another about rhythm, and both were correct; for meter and rhythm are two distinct things. Years after that discovery had been made, my amazement can be imagined when I found that they had differentiated them in exactly the same way. The solution was, in fact, ridiculously simple. It is sustained fully by the native authorities, although they could not do some things for lack of our musical notation. The whole trouble lay just there.

Modern scholars have blundered sadly in this field. No ancient grammarian ever taught a "common quantity," either long or short. They all did teach an "ordinary quantity," neither long nor short, and one or two of them call it a "mean" just as it is. That one fact upsets a huge amount of scholastic speculation and an immense amount of erudition. Is it to be wondered at that my respect for authorities has gone a glimmering, after the scholastic bubbles that I have punctured? In 1917, the *Bibliotheca Sacra* ran a series of articles for me during the entire year. It contains many of those bubbles with the puncturing due to each. The title is, "A Lacuna in Scholarship." Those articles were graciously commended by Gildersleeve himself, universally recognized as one of the world's greatest scholars. He seldom commended anything.

My work with Biblical problems was due to the need of a counter irritant, the task in hand being of the sort that men go insane over. Naturally, I used the method that had succeeded with the riddle. It got results. One was an understanding of the Hebrew conception back of *yom.* A Semitic mentality is not an occidental mentality, although scholars usually act as if it were, and that fact must receive more weight than it has ever been given. It puts *yom* out of the "day" class and into one of its own.

6. In such matters as these, an orientalist, especially if he has been an intimate of Hebrews for many years (one of them versed in Hebrew almost from his infancy and able to recite about two thirds of the Old Testament in Hebrew), must of necessity have an advantage over those who have had no training in an oriental field and are not familiar with Hebrew mentalities. He belongs in a different class, and it is only fair to recognize the fact. It puts him under obligation to have patience with the ideas of others even if he knows that those ideas are impossible as well as fallacious, and that is my situation. I cannot accept such ideas and be intellectually honest or retain my standing as a scholar; but I can and do respect the limitations of those who hold them.

At times even scholars are at fault. Professor Harper was beyond any question a great Hebrew scholar; and yet he failed to understand one typically oriental peculiarity of Hebrew

diction. In the Old Testament the Hebrew words for heaven and water are regularly in the dual number, two-heavens and two-waters. Being unable to see why they should be so used, he decided that the form found must be that of an old plural. It was a true dual, and the reason is a simple one. The ancient Hebrews saw two heavens (the sky, or cloud region, and the blue vault beyond), and two waters (those on the earth and those above the earth). The ancient Hindus did the same thing. The Hebrew words therefore are proabobly the result of an original conception that has survived in Sanskrit and in a single linguistic fossil in Latin and Greek. The dual usage is typically oriental, and their employment of the form was perfectly consistent.

7. In mentioning authorities no word was said of Young's Concordance. It is a thoroughly reliable book, giving, as far as its author could do so, the basic meaning of each Hebrew and Greek word. It correctly states that of *bios,* although the translators have failed in every instance to render it in accordance with its meaning. Attention was called to that fact by Professor Gildersleeve in my student days at Johns Hopkins. In cases where no English word is found that fits the case, Young comes as near as he can and lets it go at that. He is universally recognized as an authority in this matter.

It is therefore dangerous business to put him aside for some one else who is not so recognized, especially if the other man has set up etymologies that have failed to win the approval of scholars in general. They may be brilliant conjectures; but they cannot be taken as reliable data on which to base an argument. In such matters, the opinions of scholars must hold, or the door is laid open for all sorts of fantastic notions and fallacious reasonings.

We all want to find and know the truth. To do so, we must recognize that our processes must be beyond question and in line with the genius of the language that we are studying. That means that in the study of *yom* our processes must not be occidental, that we must not ignore real authorities for supposed authorities, that we must not use "day" as our yardstick for measuring the word, that we must not overlook Semitic ways of thinking, that we must not twist any Hebrew word to fit a preconceived theory (as, for instance, applying *layil* to a day), that we must recognize the necessity of a liberal use of Synechdoche in the Old Testament use of *yom,* that we must see the true significance of the combination of *layil* and *yom* to mean a period of twenty-four hours, and that we must always keep in mind the basic meaning of *yom.* It can never be left out without danger.

Of course, if any one wears the "mail" of "invincible ignorance," he is safe from all attacks, because he is proof against any and all arguments plus every bit of evidence against his theory; but genuine seekers after truth hardly belong in any such category. Some do. A northern man, who had tried to explain the rotundity of the earth and its revolution to some mountain whites, was rash enough to accept the challenge of a local light to debate the question in public. He led off and supposed that he had made things so clear that no more could be said. The local light "riddled" his arguments with the contention that the river did not run backwards in the night and that a hen's egg on a haymow did not fall off. He aroused such enthusiasm that a native advised the northerner to skip before they gave him a coat of tar and feathers. His "blasphemous" ideas seemed to them to deserve such a treatment. He went.

* * *

Yom–Day

THE letter printed below is from an editor, and a subscriber to the CHAMPION, who wishes us to print it.

"In the June issue of the CHAMPION is found an article by Professor H. W. Magoun, in which, among other things, he makes the startling statement that the Hebrew word *yom* 'cannot and never did mean a period of twenty-four hours,' and that the Hebrew 'effectually excludes any six-day theory of creation.'

"I thought for a time to take no cognizance of these dogmatic statements, as I am no Hebrew scholar. But, later, the fact that these declarations were made with such unqualified assurance prompted me to make inquiry to discover whether there is any support whatever for them. I therefore followed the practice that I have employed at other times when I wanted authoritative knowledge on a Hebrew word, and wrote to Rabbi Moses Hyamson, professor in the Jewish Theological Seminary of America, New York City. By inquiry of several rabbis, I had learned that Doctor Hyamson is considered one of the most learned of their scholars. I marked up Doctor Magoun's article, and sent it to Rabbi Hymanson. His reply is as follows:

"'In reply to your inquiry, the Hebrew word *yom* has the same meaning as the English *day*.

" 'It refers to a day of twenty-four hours, a full day. It means also a working day; or a day of twelve hours, more or less—longer in summer, shorter in winter.

"God called the light day and the darkness He called night," in Genesis, chapter I. To divide between day and night in the same chapter are instances of the second use. "One day," "second day," "third day," etc. are instances of the first use. Any Bible concordance will give you instances of the various uses of the word "day"—"yom" in Hebrew. Some commentators have tried to interpret the six days of creation as *periods* by a metaphorical rendering of the word "day." They have referred to the verse in the Psalm 90, "A thousand years in thy sight are as yesterday when it is past and as a watch in the night." That the universe was aeons old and the days of creation meant long periods of time was held by some Jews 600 years ago. But it is not the *plain* meaning of the text in Genesis, chapter I.—*F. D. Nichol.*

The Antique in Modernism

By C. H. Buchanan, D.D., Richmond, Kentucky

MUCH that is fascinating in Modernism is in the name itself. Especially is this true with the many who look only on the surface of things. There are some who would rather be dead than to be out of the "modern" style.

But for others the name awakens a very different feeling. To the informed man this must be the case, since in the bill of fare of the Modernists there is much that is *antique*, and should be accredited to the days of long ago. This truth might be passed by unnoticed but for the fact that Modernism, like charity, covers a multitude of faults. Hence to keep the records straight, some few facts of history are here brought to view. This is attempted for two reasons: (1) for the sake of scientific accuracy; (2) for the prevention of evil which might occur from a mistaken conception of things. This task we assume, remembering that the prerogative of a writer is not to chase down all the vagaries of the human mind, but as far as possible to police the truth for truth's sake. This policing is here assumed in a few lines of history.

The Antique in Modern Science

There is no line of thought which by rights stands before the world arrayed in laurels and which receives the homage of the age as does so-called "modern science." Far be it from us to attempt to detract from the prestige of science; for we do not forget that science is making the world new. On every hand are the trophies which science has conferred on mankind. There is much in science which bears the stamp and glitter of newness.

But shall we forget that down at the bottom of science there is much that is in every sense *antique?* It should not be forgotten that in science, as in everything else, this age is the product of all other ages. Nor should we deceive ourselves into thinking that men of the nineteenth and twentieth centuries only have brains and know how to make use of them in scientific matters as everywhere else. If a book could be written giving the genealogy of only our principal thought, what a marvelous treasure that book would be! And how it would undo much of the age's egotism! For instance, the impression seems to prevail that only just recently "modern science" has discovered the actual origin and laws of the world. How learned it sounds to say, "The time was when the world existed in a nebulous state; that the basis of matter is the atom or electron; that all atoms are in motion; and originally the universe was thus evolved!"

How Mr. Tyndall must have thrilled his listeners when, in 1870, he said: "Strip the nebular theory naked, and you stand facing the notion that originally in the fire clouds were latent not only the noble forms of animal life, but human mind itself—emotion, intellect, will—all our philosophy, all our poetry, all our science and all our art. Plato, Shakespeare, Newton, Raphael—all were potential in the fires of the sun" (*Fragments of Science,* p. 440).

This poetic picture of modern scientific imagination sounds most wonderful. But how crestfallen we become when we read that as early as the fifth century before Christ a scientist by the name of Democritus taught that "substance existed in atoms; that all atoms are in motion and eternal; that the universe was fortuitously formed without the intervention of the great First Cause." But the truth must be told.

Let the scientific imagination—a faculty with-

out which there could be no modern science—play upon this ancient philosophy, and at once there leaps into view all the wonders that lay latent in atomic firemists of the infinite past. Mr. Tyndall's story sounds very "modern," the latest conception of science, and is handed down to future generations, but it carries on its back the moss of twenty-five hundred years. To fit it to the evolution theory, with its flash of novelty, we need to substitute the word "nebula" for "atoms" and "evolution" for "fortuitously formed."

When men of today wish to speak very knowingly they tell us that "the latest conception of phenomena is that of a flowing stream, and all life is in a state of flux." This, of course, sounds very modern and has its charm. Yes, the evolutionists point out that "life has been in a state of flux" from the beginning or first-germ period, but they fail to say when and how that beginning first began!

It seems almost a sacrilege to marplot Mr. Darwin's claim to originality in his great scheme of the development of life; but away back in the sixth century before Christ—2500 years before Mr. Darwin's time—there lived a philosopher by the name of Heraclitus, who held that "all phenomena were in a state of flux, always tending to change form and finally to return to their original source"—or revert to type. Heraclitus surpassed Mr. Rousseau, and even the most extreme "naturist," in his desire to return to nature to find ideals of perfection. He not only held this as a theory, but practiced it himself. Declining the offer of chief magistracy of Ephesus, he repaired to the solitary mountains to live upon roots and herbs; but not having a "civilized cook or physician," he contracted a fatal disease, which caused his return to the city, where he soon after died. With others he learned the value of civilized society.

The rotary motion of the earth is considered to be at least a fairly modern idea, the basis of mundane science. But, alas! even this is shorn of its "modern" charm; for did not Plato, in his *Doctrines,* tell us that "the earth lies in the midst of the whole circle (of the heavens), and twists (revolves) around the pole, which is stretched through all?" And did not Plutarch tell us that "Ecphantes, the Pythagorean, assigned the earth a motion as a wheel turning upon its axle." Were not the *crisis days* in diseases discovered by an ancient Greek physician whose works were translated into French as late as 1850?

These are but a few of the many instances of the antique in our boasted "modern science," but these will suffice for our purpose.

The Antique in Modern Philosophy

In philosophy as in science the present is but the child of the past, increased by the wisdom of the years. Yet it is mirth-provoking to see how the present-day educators turn back to ancients for their best ideas in philosophy. Jowett, in an introduction to a translation of Plato's *The Republic,* tells us: "*The Republic* is the first treatise on education, of which the writings of Milton, Locke, Rousseau, Jean Paul and Goethe are lineal descendants. Like Bacon, he is profoundly impressed with the unity of knowledge. . . He is the father of idealism in philosophy, in politics and in literature." Since Plato, in *The Republic,* has outstripped modern thinkers in statesmanship, in the unity of knowledge, in the reign of law, and the equality of the sexes, why should these things be considered "modern"?

"The ideal state," says Plato, "is an aristocracy of intelligence and virtue. . . Justice is the virtue of both the individual and the state." Again: "We shall say to the citizens, 'Ye are brothren; yet God has framed you with different gifts.'" Yet we have been thinking that the universal brotherhood of man, made so prominent during the world war, was a "modern" idea.

Aristotle's *Ethic* is in reality a treatise on education, though he touches on practically all social subjects in a manner that has rarely been surpassed. In this he says: "Goodness is not obedience to the divine command, nor is it a regard to future rewards. It is simply the good life, its results are the happy life."

Much is made of late of "humanism" and natural liberty. Freud would have it that the trouble in modern life is "kankering inhibitions," and advises "letting down to the natural instinctive impulses." He would rival Rousseau, in *Emile,* in returning to nature to find human perfection. With some educators the ideal is not the culture of the entire pupil, but the development of the peculiar individual, the unfolding of individuality, let that be as it may chance to be. At Peabody College, Nashville, Tenn., a professor was advancing this "new notion" when one of his degree candidates arose and said: "I used to think that and teach it; but since I have children of my own, I spank them." We venture the opinion that, if there were more spanking and less developing of the natural traits of the child, there would be less disloyalty and crime. Some may think that this developing of the individuality is "modern," but it is an antique from the days of Rousseau.

Everett Dear Martin, in his *A Liberal Education,* gives quite a lengthy presentation of Rousseau's *Emile* and *Status of Nature,* and adds that "many persons of today, styling themselves 'liberal,' are of the Rousseau type," thus seeming to imply the superiority of Mr. Rousseau's thought as appearing in modern circles. But Mr. Martin fails to remind his readers that Rousseau contested for and won a premium on an essay, discussing the question; "Do Science and Art Corrupt or Purify Morals?" He argued that "education does not make a man good; it may make him clever—usually in mischief. Instinct and feeling are much more trustworthy than reason." With this Schopenhauer is in accord. Says he: "No man is more liable to mistakes than he who acts on reason. Character lies in the will, not in the intellect. Brilliancy of mind wins admiraton, never love. All religion promises reward for excellence of the heart, never for the head or intellect" (*Ethics,* II, 250).

Another antique in modernism is a tendency toward rationalism in religion and skepticism in science. Yet Rousseau and Kant both set themselves to correct both tendencies in their day, which Rousseau's *Emile* did effectually for much of France for a whole century.

Mr. Martin makes the bold statement that "an educated man is a good man" (*Ibid,* p. 215). In saying this one's terms must be defined—otherwise a one-sided conception of goodness is presented. An educated man may be a good man; and again he may be a very bad man, if only mental development is the sum of his education. The education is not required for religious goodness. There are any number of uneducated persons who possess every element of sainthood. Education alone has never planted goodness in any people or country.

The Antique in Religious Modernism

Mr. Durant, in his *Story of Philosophy* (p. 217), quotes Belford Bax as saying, "There are men of eminence who declare that in Spinoza is contained the fullness of modern science." He might have added, *religious modernism,* for it is practically all to be found there just as it emerges today in both science and religion: (1) The denial of a personal God; (2) The reign of inexorable law; (3) The denial of the divinity of Christ; (4) The denial of the need of human redemption; (5) lastly, the denial of the entire Bible as the Word of God.

Be it remembered that Spinoza was of Jewish blood, the son of a very devout Hebrew family from Portugal, who settled in Holland. This will explain his anti-Christian sentiment. Spinoza lived at a time when the revolutionary spirit was rife in France, and he strongly sympathized with this movement. These two facts will readily account for many of Spinoza's vagaries.

As early as 1656 (age 24) he put forth a small volume tinged with both his politics and skepticism, which caused great offense to the authorities in both Church and State, and resulted in his being tried for heresy, and came near causing his assassination in his own home town. He was called by Bayle, a contemporary, "a systematic atheist." But his posthumous books exonerate him from this odium.

Spinoza's religious heresy can readily be traced to certain books which fascinated him. He was a great admirer of Descartes, who (with Anaxagoras, B. C. 500) taught that "the universe was given an initial push by the Almighty; and that the rest of the astronomic, geological, and non-mental processes and developements can be explained from a homogeneous substance existing at first in a nebular form; its every movement is a mechanical movement. All the world and everybody is a machine; but outside the world is God, and within the human body is the spiritual soul" (*Durant, Ibid,* p. 167).

Here Descartes stopped, but Spinoza went further and identified God with all substance, landing in pantheism complete.

In 1656 a rumor was whispered around that Spinoza was hetorodox, and he was called before the synagogue for questioning. He was asked whether it was "true that he had told a friend that God had a body, the world of matter; that the angels might be a hallucination; that the soul might be merely life, and that the Old Testament said nothing about immortality?" His answer is not given; but it is true that "he was offered $500 if he would at least maintain an external loyalty to the synagogue and its faith." This offer he refused, and on July 27, 1656, he was excommunicated, with all the doleful ceremonies of such an occasion, and the threatening of his life followed. But is it possible that this had no connection with his religious beliefs, but was vandalism?

In the writings of Spinoza can be found the germs of much of the Modernism of today; and yet we have them proclaimed as "modern" two hundred and seventy-five years after Spinoza advocated them. They lay in his mind till he could develop a Latin vocabulary to give them formal statement, later to become touchstones to like-minded men. His books, all but one of which were published after his death,

eventually became food for such erratic souls as Shelley and Lord Byron. Coleridge, in his table talks, filled his listeners with Spinoza—which the spy sent by the government mistook for "spi-noser," a play on his nasal facilities. Even Will Durant goes to extremes over the Jew philosopher. In commenting on Nietzsche's remark that "all of Christianity died on the cross," Durant adds: "He forgot Spinoza." What nonsense to call one a Christian who denied everything for which Christ stood! Spinoza was called "an Israelite indeed in whom there was no guile." But while he may have been a guileless Hebrew, he withdrew from mankind, and did nothing for human social uplift, and in that was anti-Christian. How can an arch-pantheist be a Christian?

Antiquated Modernism is found in the more recent philosophers — in Berkeley, Hume, Strauss and Lessing. Strauss was the arch-modernist of his day, as is shown in his *Life of Jesus*. This book, while it pretended to be very scientific, was in fact largely a creation of a keen youth of twenty-four. It gave such offense by its infidelity that it was often rewritten, and in the fourth edition Strauss considered it to contain what he wished to say. Yet the German people rose in wrath and defeated his assuming a professorship in Dogmatic Theology at Zurich, to which he had been elected, thus depriving him of wearing the laurels he much coveted, and so saved traditional Christianity. Yet the encyclopaedias speak of "Strauss's great Life of Jesus"—great for being erratic. In his more recent book, *The Old and the New Faith,* Strauss reveals his true animus, showing himself entirely hostile to Christianity. If others of the "modern" trend were called to an honest confession, no doubt more of the true Strauss spirit would be revealed.

Renan took up the same strain in his *Life of Jesus,* in which Christ is presented as a mere man. How could Renan write a real, truthful *Life* of the Lord Jesus Christ? In a private letter to his sister he said: "Since Christianity is not true, nothing interests me or seems worthy of my attention" (Dempster's *Life of Ernest Renan*).

Agnosticism is a favorite attitude with many who would be very scientific and pretend to believe only such things as can be demonstrated or proved by materialistic methods. Now, since God and spiritual religion are not material, but are realized by faith, the material scientists want to say concerning such things, "I do not know," thus hiding behind a smoke-screen of ignorance. It would seem an actual pity to deprive Mr. Huxley of the fame of having coined the word "agnostic." But the word is from the Greek (*agnostos*), meaning the "unknown." The modern use of the word dates back to Mr. Huxley, in his *Essays on Controverted Questions,* Chap. 9, p. 276.

Here again we have a doctrine which is stale with antiquity. In the sixth century before Christ Pythagoras began one of his books with the statement: "I am unable to know whether or not the gods exist." Thus he antedated Mr. Huxley by a good many centuries in exactly the sense in which our modern scientist uses the term. We wonder whether the very learned schoolmen, who seem with pride to class themselves as "*Agnostics,*" really know that they are going back to pagan antiquity to find congenial company.

Immanuel Kant, in 1786, wrote books so tainted with "modernism" that his old German king advised him that, if he wished to retain his government professorship, not to write any more of that sort; and he promised the young king that he would keep quiet.

"Modernism" was transplanted to America by James Freeman and Joseph Priestly, and made popular by Channing, Emerson and others, who called themselves Unitarians. And we are remined that Thomas Jefferson, Longfellow and President Taft belonged to that faith: but the books do not tell us that Paine, Ingersoll and Clarence Darrow are also among that company.

Unitarianism is not modern, yet by the Unitarians more than by anyone else has Modernism been kept alive in America. This faith was organized in America by James Freeman in 1784, and was popularized by such men as Channing, Emerson and Eliot. Religiously they are anti-evangelical, and are extremists in advocating education and culture in place of spiritual religion. They are the hotbed of "intellectuals," and are the very embodiment of Modernism. Yet they are not modern at all, for they date back to the days of Arius, the founder of Arianism (A. D. 350), which faith was taken up by Socinus and handed on down to the Unitarians as we know them today. Yet these men are the very lifeblood of Modernism.

When it comes to a comparison of men and thought of ancient times with the like interest of today, a superiority is very uncertain—that is, if we compare mind with mind, thought with thought, and deed with deed. Where are there thinkers today like the thinkers of old? Where are there philosophers like Plato, Aristotle or Pythagoras? Where are there mathematicians like Euclid or Thales, or poets like Homer, or artists like Parrhasius and Zeuxis, whose paint-

ings of grapes were so perfect that the birds flew in to pick them off the vine, or sculptors like Praxiteles, or statesmen like Pericles? We of today think, when we have mastered the propositions of Euclid, we have done excellently. But where the old masters were pioneers and pathfinders, we are only trailers, thinking their thoughts after them. Deprive us of all that we have inherited and start us out afresh and see where we would be! We improve and stage forward to some extent, but we stand on the shoulders of others.

Until we have outlived, out-thought, outwrought and outdied them, we do well to refrain from boasting about our superiority over the noble men of other days. Besides, a scientific age should demand sincere truth above all things else. Yet we know that much of Modernism that it is not modern. To call it so is a deception.

Despising Small Things

By Christopher G. Hazard, D.D., Catskill, New York

IN THE book of the prophet Zechariah this question is asked, "Who hath despised the day of small things?" It can be answered that, whoever it is that has done so, it is not God. For the whole word of God is a testimony to the divine appreciation of things little. The world itself is composed of atoms. All kinds of forms of life spring from protoplasm and are the work of minute bioplasts. Seeds begin all living existence and contribute to its furtherance. History rises out of individual ideas. God never despises small things, never begins big. Science resolves creation into electrons, is concerned with and impressed by things that are microscopical, talks about bacteria with respect, relies upon knowledge of things infinitesimal, does not believe in any enterprise that would commence with big business. God teaches it.

But, while all this is plain to people of the present time as to earthly things, it is not so with regard to heavenly things. It is generally supposed that in religion there is much for the rich, but little for the poor, that God welcomes the proud but does not notice the humble, that the righteous have place but that sinners are not wanted, that there are preferred classes and despised classes. There are many who feel a desire for the blessings of the gospel of which they hear, but they do not know that Jesus said that it was one of the marks of the gospel that it was preached to the poor and they have not heard that the Bible teaches that God is no respecter of persons, but that He loves the whole world of souls and is drawn to them by their sinful state and needy conditions. When men feel that they must have a perfect faith or none, that they must bring to God a perfect life to begin with, God tells them that they must begin the spiritual life as little children, with faith as small as a grain of mustard seed and almost everything to learn. Christian education must be gained "line upon line, precept upon precept, here a little and there a little," and Christian life must grow as slowly as physical life. People get to heaven by taking a step at a time. They are saved by the faith that God gives them graciously and that finds its employment in the right use of all the little things of daily life.

One does not need a very large acquaintance with the Holy Scriptures in order to be assured of God's interest in little people. A man who was born blind is spoken of in the Bible as saved by faith in Christ both as to his bodily and his spiritual vision. When he was asked how it was that he had been enabled to see, he said that there was but one thing that he knew about the case, whereas he had been blind, now he saw. And when they persecuted him for believing that it was Jesus who had wrought the wonderful work for him, and when Jesus asked him if he could believe on the Son of God, he did that one thing needful of believing on Him and became the Lord's disciple and worshiper. In the Bible the psalmist says that he is a poor man who cried unto the Lord, and the Lord heard him. Another says that he is small and despised and that nevertheless he holds on to divine truth.

If you will bring to God what you have, it will be enough, no matter how small it may be, a poor widow once gave Him a farthing, and it is spoken of to this day. If you pick out things in the Bible that you don't believe, think about such things there as you do believe and the others will take care of themselves. Faith spreads, just as unbelief does. A man can find enough truth to keep him busy all his life and all his eternity if he wants truth and will welcome it.

Truly, this is the day of small things. Mr. Edison is reported as saying that, with all our

knowledge, we so little grasp the whole of the infinite that we do not know one millionth part of one per cent. of what is true. Well then, there is room for progress. Let us begin, remembering that God never despises the day of small things.

The Tendency of Evolution

By the Reverend G. L. Young, East Brownfield, Maine

Article 1—Some Introductory Facts.

IN THIS series of articles we purpose to view the doctrine of evolution from the standpoint of its tendency. What has been, what still is, the general trend of the idea on intellectual, moral and religious lines? How has it actually affected thousands of human minds in the ethic and spiritual sphere? Has it always, or even usually, had a beneficial effect? Is its general tendency uplifting?

We know, *e.g.*, how it is with the Christian religion. Give this a fair show and it has a most beneficial effect. Indeed, even when openly and violently antagonized, it has often somehow managed to work wonders. During lengthened centuries of actual trial it has proved its worth. This is so thoroughly a moral, a religious, and a historical fact that it can be disputed by no really honest and properly informed mind. Despite the frailties of human nature, despite inconsistent and even hypocritical professors of religion, the Christian religion has nevertheless made good.

But how about evolution? Can a like thing be said about that? Are its influences usually good? Is its trend upward? Are its tendencies toward faith and religion and hope? Does it give a firmer grip upon God, upon holiness, upon the higher hopes of mankind? Or has its preponderating influence been toward a lessening of faith in the great and transcending verities of existence, in God, in goodness, in victory over sin, in the hope of life everlasting and such like things?

Such questions are not irrelevant and valueless. Instead, they are questions such as any theory clamoring for credence should be able to answer satisfactorily. And if the answer given is not satisfactory, then that fact should condemn the system, whatsoever it is. If its influence is deleterious, its trend downward, its tendency (on the whole) away from God and religion and hope, then there is something wrong somewhere.

How, then, according to this test, is it with the evolutionary theory? And our answer is that it cannot, does not, stand the test. Its own record proves beyond cavilling that it has not stood the test.

Now, as we know, there are different kinds of evolutionists. There are different schools biologically, so to speak, and different schools religiously. Of these latter there are, at least, agnostic, atheistic, pantheistic, theistic and so-called Christian evolutionists.

Yes, so-called Christian evolutionists. And it is germane to inquire, What effect, usually, or largely, does evolution have on Christian faith?

We reply that with evolutionists Christianity is sure to suffer, to be disbelieved somewhere, to be debased or corrupted. Of those whose writings we have read, and they are not few, we know not a single exception. For the real and natural drift of the evolutionary hypothisis is away from God, away from revealed religion, away from the individual acceptance of salvation through our Lord Jesus Christ. Many, indeed, who are fostered amid Christian surroundings, who perhaps later had become affiliated with some Christian church, have nevertheless, on their becoming evolutionists, had their faith undermined and their Christian position shaken by the natural godlessness of the system thus accepted as their philosophy of things. How could it be otherwise? In actual fact, it has not been otherwise.

As to theistic evolution, the God believed in is likely to be one of the individual's own invention or one modified to fit the evolutional idea. Possibly, through the hold of early Christian influence, a few may manage to retain some vestiges of a former better faith in the true God. Yet oft it is some vague concept, some pantheistic monstrosity, some soul of the universe, or some all-pervasive cosmic force or energy.

We hesitate not to say that the inherent bent of evolution is irreligious, that it is anything but upward and Godward. It largely does not have any great use for God. With some, indeed, God is dispensed with entirely; with others mostly; and with yet others partly. Many even of those termed theistic evolutionists do not appear to have any great need for the Creator and Sustainer of all things. Sporadi-

cally, to be sure, they call Him in when, otherwise they are at their wits' end. His help is recognized as being actually requisite occasionally. So on such occasions the back door is gingerly opened for His temporary admission. But when He is no longer needed, He is politely or mayhap curtly dismissed.

So, taken on the large, the tendency of the evolutional philosophy is decidedly atheistic. It is a scheme of the sufficiency and continuity of nature and of her operations in a sort of machine-like fashion. And there is largely not even the need of a master workman to oversee the machine. It is self-starting and self-operating. Matter and energy always were and always will be. They are sufficient of themselves. If things did not exactly come about by chance, yet they came about by the iron laws of a mechanical necessity. And, so far as definite individual things are concerned, this is virtually the same thing as chance.

Darwin himself is a good example of the debasing religious tendency of the evolutionary idea. His experience shows the influence of that hypothesis on one's faith in God and Christianity. He evidently came of a godly family. His father desired him to enter the ministry. Indeed, Darwin himself thought favorably and seriously of this in his youth. As to his religious belief in those days his own words are: "I did not then in the least doubt the strict and literal truth of every word in the Bible." But after he had given himself to evolutionary thinking, he gradually drifted away from this position. As he said: "I had gradually come . . . to see that the Old Testament was no more to be trusted than the sacred books of the Hindus." "I gradually came to disbelieve in Christianity as a divine revelation." "This disbelief crept over me at a very slow rate, but was at last complete."

Clodd, from whose book, *Pioneers of Evolution* (p. 128, 173f.). the above words of Darwin are taken, does himself likewise show the same sad and debasing effect of the evolution philosophy. Says he:

> Without doubt the influence of the conclusions deducible from the theory of evolution are fatal to belief in the supernatural. When we say the supernatural, we mean the great body of assumptions out of which are constructed all theologies, the essential elements in these being the intimate relations between spiritual beings . . . and man. These beings have no longer any place in the effective belief of intelligent and unprejudiced men, because they are found to have no correspondence with the ascertained operations of Nature.
>
> When Darwin . . . published his *Descent of Man* . . . it was obvious that the bottom was knocked out of all traditional dogmas of man's fall and redemption, of human sin and divine forgiveness (172, 174f.).

Here, in the blind interests of a baseless speculation, here goes man's only hope of present pardon and of eternal redemption. Any theory that will thus ride rough-shod over the dearest and most precious and best proven of all human hopes, the only hopes that rest upon a substantial divine foundation,—such a theory is practically self-condemned. Its ruthless spirit of piratical spoliation in the realm of moral and spiritual and eternal verity manifests the deep depths of its deplorable moral depravity. So in such sayings as those of Clodd we have, as it were, the whole thing in a nutshell. It all amounts to virtually this: Man, having descended from a beastly ancestry, is himself nothing but a beast. Like a beast he lives; like a beast he dies. And that is the last of him.

Vogt has been quoted as saying: "Darwin's theory turns the Creator . . . without any hesitation out of doors; inasmuch as it does not leave the smallest room for the agency of such a Being."

So our attention is called to "the fact that Mr. McCabe uses the theory of evolution to uphold his contention that there is no evidence for the divine existence" (BIBLE CHAMPION, June 1924, p. 343).

Haeckel's monistic idea postulates the eternity and all-sufficiency of matter. Thus in his *Riddle of the Universe* we are informed: "There is neither beginning nor end of the world. The universe is infinite and eternally in motion" (p. 247f.). As a result of the evolutionary viewpoint, "the whole of the inorganic sciences have become purely *mechanical* and at the same time purely *atheistic*." All things in the inorganic realm "are now absolutely ruled by mechanical laws on a mathematical foundation." The old "notion of a deliberate architect and ruler of the world has gone forever . . . the 'eternal, iron laws of nature' have taken his place" (260f.). "Throughout the whole of astronomy, geology, physics and chemistry there is no question today of a 'moral order' or a personal God, whose 'hand hath disposed all things in wisdom and understanding.' And the same must be said of the entire field of biology," etc. (269f.). That is, God is completely dismissed.

This, certainly, is a violent procedure. For the idea of God seems to be one that is planted deep in the human heart. It appears to be practically a natural and universal instinct. Go where one will, he will find no race utterly destitute of the notion of some sort of superior being or beings. Even among peoples of

low culture, it is the same. True it is that the idea is one that has been much abused and degraded. Yet the Godward tendency would seem to be a faculty divinely implanted.

Yet there are some who do not want to have it so. If they can get rid of the God-concept they will do so. If they can but rid themselves of this persistent idea of a Supreme Being, then their consciences can rest more at ease. There is then no one to bring them to account for their sins. That oppressive sense of personal accountability, that anticipative dread of a possible future judgment, that strange unaccountable apprehension of something after death when one's sins might come up for remembrance,—it is all such an uncomfortable feeling. If one could but get rid of God, would he not at the same time be rid of all this? At any rate, there are multitudes in the world today (look at Russia) who fain would be rid forever of this apprehensive thought of God and of judgment. Among this class are many of the scientific fraternity. And the evolutionary superstition gives a plausible pretext. Many evolutionists, therefore, have joined the ranks of the atheistical, while many more stand near the line.

Yet evolution professes great regard for facts. But here is this great fact deep-seated in human nature, this almost universal instinct to believe in a god of some sort. Why not take some proper account of that? Instead of doing so, however, some among them have tried to disprove it. Failing in this, they utterly refuse its logical pointing, but try to give some vain evolutionary reason for it.

When, O when, will evolution open its closed eyes?

And here we call attention to another noted and representative scientist. An article in the *Literary Digest* for April 26, 1930, is significantly headed, *A Scientist's Shattered Creed.* It begins:

". . . the resurrection of the body and life everlasting."

Millions recite it—and believe the great Christian doctrine.

That renowned scientist, Sir Arthur Keith, . . . once believed it, too. It was a part of his goodly heritage . . . But study and research has robbed him of his early faith.

In his own words:

> Thus the orthodox creed of my youth has been shattered by the impact of modern science (p. 22).

But let us observe farther, going back some years, to the *Smithsonian Report* for 1919. Here Keith would oust the Bible doctrine concerning man. On the slender basis of a few modernly discovered facts relative to certain organs (glands) of the human body, he attempted to formulate a theory to account by natural means for the differentiation of racial mankind. Though this in itself may have been perfectly proper, yet note. In his introductory remarks, after definitely repudiating certain Bible teachings concerning man, he said:

> We have called in, as Darwin has taught us, the whole machinery of evolution . . . as the loom by which nature fashions her biological patterns. We have replaced the creative finger by the evolutionary machine (p. 443).

Here we have it in all its bald repudiation of God, his revelation and his creatorship. In the place of *Him* we have "the evolutionary machine." In the place of His creative agency we are given the "machinery of evolution" as that by which, not God, but "nature" fashions things. Coming as these things do from so fine and cultured and representative a scientist, they are vastly significant. They show clearly the trend of this naturalistic scheme of things. And that trend is decidedly away from God, from his revelation and his redemption through Jesus Christ.

Our sad old world has known many who have rejected divine revelation, many indeed who have been avowed enemies of Christianity. Some of these have doubtless been sincere. Others have been uncandid and rabid. And Darwinism has come in to help them out. For though they have been so unready to accept the gospel, they have oft been most decidedly ready to accept evolution. That it has been so, and still is so, we deem that none will care to disclaim.

Agnostics, infidels, free-thinkers of various schools, and practically all rampant agitators against Christianity have accepted the evolutionary idea with avidity. That doctrine will accord perfectly with base notions as to God and man and spiritual things; and those holding such ignoble notions are likely to absorb it as a sponge soaks water. It is exactly on their plane, meets them on their own low level. So as regards this doctrine such usually require no proof. They may seek in all ways to disprove Christianity and the Bible. They may do their worst to find, or invent, something to disparage them. Yet when it comes to the transmutational theory all this is changed. They seem then to require no proof at all. Moreover, they appear to be perfectly blind to its numerous defects and discrepancies. They perceive not its weaknesses, take no account of its utter lack of demonstration.

One reason is because evolution appeals to unregenerate human nature. As "the carnal mind is enmity against God," it not being "subject to the law of God, neither indeed can be" (Rom.8:7), evolution is something that comes right down to the perverted requirements of their carnal-mindedness. It is a theory that they can accept and then go right on in sin. For it heralds forth no call to repentance. It demands no amendment of life. Its adherents can salve, or sear, their consciences as they please. And they can exercise an infidel faith that is nothing short of open-mouthed credulity.

Take, as a sample, that formerly well-known character before the American public, Col. Robert G. Ingersoll. Some of us formerly had no just conception of how great a ranter Ingersoll really was. It hardly speaks well for the American public of his time that so many thousands would pay their good money to hear bad logic, bad manners and bad morals. One, however, has not to read far in the rhetorical rantings of this open enemy of God and of right-thinking to perceive the shallowness, uncandor, perversion of biblical data, misrepresentation of religious facts, together with the willful and unblushing blasphemy of the whole shocking procedure. Yet this man, who so deliberately degraded the high gift of rhetoric to the low realm of billingsgate in his vain attempt to misrepresent and to overthrow Christianity and the Bible, would nevertheless gulp down the perfectly unproved dogma of evolution as if it were law and gospel. Said he:

> I think we came from the lower animals. I am not dead sure of it, but think so. When I first read about it I didn't like it . . . After thinking it all over I came to the conclusion that I liked that doctrine. I became convinced in spite of myself.

Very naturally *such* a doctrine pleased *such* a man. He "liked" it.

We might here instance the learned Professor J. W. Draper. He was a very different type from Ingersoll. Yet he seemed to be a most determined foe to Christianity. It was his method (as later it was Haeckel's) to employ the "corrupt and apostate Roman Church" as a sort of warclub wherewith to assault true Christianitty. But evolution—that was the thing. So he refers us to certain considerations which, he thinks,

> plainly force upon us the conclusion that the organic progress of the world has been guided by the operation of immutable law—not determined by discontinuous, disconnected, arbitrary interventions of God. They incline us to view favorably the idea of transmutations of one form into another, rather than that of sudden creations (*Conflict between Religion and Science*, p. 246.).

Next, a certain evolutionist who repudiated Christianity and who set out to review Frank Ballard's able and erudite work, *The Miracles of Unbelief*. Note his position.

(1) He defended Haeckel in his definition of God as "a gaseous vertebrate."

(2) As to the universe, he held that it "was never originated." Instead, it "resulted inevitably from the interaction of Matter and Energy"—which matter and energy "are eternal and self-existent."

(3) As to life, that "arises from the non-living by some natural process at present unknown."

(4) As to Jesus, as he was not, according to the gospels, the son of Joseph, and as the story of his begettal by the Holy Spirit is incredible and absurd, he "must therefore, have been illegitimate" (*Ballard, 1. c.*, p. 372).

This may be taken as a fair sample of both the logic and the tendency of evolution. Everything is natural. There must be nothing of a supernatural character. Thus:

> In the modern doctrine of evolution the cosmic system appears as a *natural* product of elementary matter and its laws. The various grades of life on our planet are the *natural* consequences of certain *physical processes* involved in the gradual transformations of the earth. Conscious life is viewed as conditioned by physical processes (*Ency. Brit., x.* 22.).

The next writer referred to shall be nameless. His virulence, his obvious insincerity, are such that it would be useless to mince matters with him. His is the evolutionary idea. He handles religious ideas from that standpoint. Yet, in a consideration of early religions, he goes oft and far afield for the sole purpose of expressing his acrimony against the Christian religion. Moreover, this particular writer is one of those strange paradoxes, of infidelity on the one hand and of credulity on the other, that so frequently are found among the enemies of the gospel of Jesus Christ. He even considers old Peruvian heathenism as superior to the religion of the holy Christ.

Yet this man is doubtless representative of a numerous class, some of whom are even more rabid than he. The animus of this man against God and the Bible and Christianity is so marked that it breaks forth in the most unexpected and uncalled-for connections. His evolutionary predilection is seen in the following:—

> The gods of old swam the seas, prowled the jungles and flew through the air. The god of Christendom, who once wandered everywhere, is now stationary. He

sits in silence on a jeweled throne somewhere in the sky. Once he was frequently seen and talked to by the priests who told us of his existence.

As I do not believe the stories of the priests, I do not believe in the existence of their gods. I believe the gods were first conceived in the murky minds of our ancestors, the descendants of the anthropoid apes . . . the gods conceived in the minds of half-apes, half-humans . . .

Is evolution really proud of its company and of its exponents?

There are infidel sheets published in this country of so virulent a type that respectable scholars, when they refer to them, will not give their names. We have several times noted that well-known Biblical scholar, Professor L. S Keyser, as doing this. Thus he refers to the editor of an unnamed infidel sheet as being "terribly miffed" because, in debate on evolution between Drs. Straton and Potter, the judges decided in favor of Straton, the non-evolutionist. Says Professor Keyser:

> The point is that the infidel is an ardent advocate of evolution, as are *all* the infidels.

Indeed, the infidel editor commended Potter because he was an evolutionist and a follower of Paine—(BIBLE CHAMPION, May, 1924, p. 263).

We are further reminded of a bishop who, it would seem, had substituted evolution for the gospel of the Son of God. Well may we read and ponder: "When the Son of man cometh, will he find faith on the earth?" (Lu. 18:8).

And do scientists stand for all this? Well, some that are called scientists seem to. Thus the Science League of America was organized

> with the avowed purpose of combating the propaganda of the anti-evolutionists . . . Maynard Shipley, president of the Science League, declared that the purpose of the (League's) campaign is to keep evolution in the schools and the book of Genesis out. (*Pathfinder*, Dec. 13, 1924, p. 10f.).

Here the issues between this anti-scriptural system and the Bible as God's revelation to needy sinning men is directly joined. Some evolutionists think more of their godless theory than they think of God and of His Holy Word. If one must go, they prefer that it shall be the latter. The hostile and infidel attitude of evolution is herein plainly discernible. The farther away from such a baseless and godless speculation Christian people keep the better.

The Jew and Arab Controversy Over Palestine

By J. A. Huffman, D.D., Marion, Indiana

AS I write this article on the above topic I am keenly conscious that I am to discuss a subject of international interest and of world consequence. What has happened and is happening in Palestine affects the world, politically, socially, economically, and religiously. As Palestine was once the battle ground of the nations of the east, so now she has become the battle ground of the nations of the world. The methods of warfare may vary, but Palestine remains the world's battle field.

Jewish Claims

Briefly stated, the Jews claim Palestine. This claim is based upon God's promises to Abraham, and the fact that, apart from Palestine, they have had no national home. It is further based upon the Balfour Declaration of 1917, made in behalf of the government of Great Britian, and ratified by the League of Nations in 1922, when the Mandatory power over Palestine was given to that government. The Balfour Declaration reads as follows:

> His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.

Arab Claims

The Arabs of Palestine claim the country because of their conquest and centuries of occupation. The Mohammedan Arabs press their claims upon Palestine as descendants of Abraham through Ishmael. They argue that the Jews have lost all claims to Palestine because of their disobedience which resulted in the captivity. They quote certain prophetic utterances to prove this. Still further, they claim that Great Britian promised Palestine to them in 1916, in return for helping to fight on the side of the Allies in the war.

Jewish Achievements

It is evident that the Jews took the British Mandate, based upon the Balfour Declaration, at its face value, and, led by the Zionists, com-

menced in earnest the movement for the long-desired national home. They began immigration, purchased lands, formed colonies, erected houses, built towns, introduced modern methods of agriculture, drained swamps, organized manufacturing industries of various kinds, and planted forests. They also provided hospitals for their sick, and schools, from kindergartens to a University, for their children. They have erected three or four great electrical plants for light and power. It is estimated that the Jews have invested sixty millions of dollars in Palestine. Incidentally, this money has made a few Arabs, extensive landholders from whom they purchased, rich. In the ten years previous to 1929, the Jewish population in Palestine increased from 83,794 to 160,000.

Clash of Interests

Success achieved by the Jews appears to the Arab to spell defeat for him. He now discovers that the Jews are in possession of a large part of the most fertile farm land in Palestine, while the Arabs are tilling rocky hillsides. The Arab sees himself outclassed in methods of agriculture. The Jews are being financed from wealth across the seas, with a low rate or no interest to pay, while the borrowing Arab in Palestine pays, on an average, an interest rate of not less than thirty per cent. The Jews are living in more comfortable houses, and enjoy a better living.

The Arab fears for his future. He believes that the Jew intends to drive him from his home. He professes not to fear so much for his religion as for his political and economic safety. Yet for the Mohammedan Arab there is the religious aspect, and a religious fanaticism constantly fans the fire which burns in the hearts of the Arab population. All these things were back of the Arab uprising in 1929, which cost hundreds of lives on both sides.

Of course there has been fault upon both sides. It is quite evident that the Jew has not come to Palestine to live with the Arab, but quite apart from him. The Jew in Palestine is frequently bigoted, and often carries a "chip on his shoulder." It is well known that the Jews, themselves, were partly to blame for the riots of 1929. But this does not justify the Arab for his falsehoods about the Jews, which helped to incite the trouble, nor for the murder of men, and women and children, of which he is guilty. It was an Arab Massacre, in which Jews sought to defend themselves.

The Palestinian Mandate Difficult

It is easily seen that the British Government has a difficult, a thorny proposition on its hands in the Palestine Mandate, for it involves two nations with conflicting interests. Whether the Mandate can be administered so as to make Palestine a "National Home" for the Jews, without prejudicing "the civil and religious rights of existing Non-Jewish communities in Palestine" seems to be an open question. The Arabs contend it cannot. British Diplomacy is on trial before the world in her Palestinian Mandate, and both Jew and Arab are accusing her. Naturally, the government has had to make room for the Jewish people and some Arabs have been supplanted by Jews. This is held against the government by the Arabs. Recently the Government has suspended permits of Jewish immigrants until a commission can investigate and report upon the economic status of Palestine, particularly as it relates to agriculture. This has stirred the Jews in Palestine, and throughout the world, and the British Government is accused of playing to the Arab Population. A prominent Englishman living in Palestine told the writer that it appears to him that the British Government promised Palestine to the Arabs in 1916 for their help, and to the Jews in 1917 for their money.

At this writing, in advance of the report of the commission, we believe that the report will show, that conditions are such that agricultural immigration to Palestine should cease for a time, until there can be further absorption and adjustment. But any limitation on Jewish immigration is held by the Jews to be a violation of the whole Mandate. Palestine is in a state of deep agitation, and no one knows what a day may bring forth here.

A Divine Way Through

That the Jewish nation has a future in Palestine many devout scholars believe. This future is depicted in the unfulfilled prophecies of the Old Testament. It is also implied definitely in the words of Christ when He said: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Jerusalem has been trodden down of the Gentiles from its destruction by the Romans in A. D. 70, until it was claimed by General Allenby in 1917, in behalf of the Jewish people. Interesting history is being made before our eyes, and a significant prophecy is being fulfilled.

Apart from any religious consideration whatever, the world cannot afford to leave the Jewish people longer without a home. The

social and economic well-being of the world is involved in this. The Jews are a dynamic —we might say, a volcanic—people. They must be given an opportunity for National Home building, or they will likely be enlisted, in an increasing measure, in national destruction—bolshevism. It is also to be observed that the Arabs in the Near East have been provided with National existence in their Kingdoms of Irak and Transjordania.

Jews may blunder, and Arabs attempt to hinder; and both may have to pay dearly for their sins. World statesmanship may easily be baffled at such a situation. But God will not fail in His promises concerning the people through whom He gave salvation to the world.

The Arguments for Evolution

By Dudley Joseph Whitney, B.S., Exeter, California

(Fifth in the Series, following two articles on Geology)

UNLESS there were not apparently some strong arguments favoring the theory of organic evolution, scientists would not be so nearly unanimous in their belief in the theory. If we are to examine the problem of creation at all thoroughly, we should see clearly just what these arguments are.

Probably the strongest single reason for believing in evolution rather than special creation is the dogma that science cannot allow the possibility of miracle. And, since direct creation would be miraculous in its very nature, men who adopt this dogma in the name of science forthwith turn to evolution as the only alternative to creation. Yet, since evolution could not accomplish the descent of whales from shrews, men from fishes, and butterflies from water-worms, except by innumerable miracles, this effort to evade miracle by turning to evolution is utterly futile. This proposition has been discussed earlier.

The second great support for the theory of organic evolution is doubtless the dogma that the earth is many millions of years old. That, in fact, is a *sine qua non* of the theory; for in the nature of things oaks would not descend from algae and men from amœbæ unless untold ages were available for such vast changes to be brought about—barring miracle. The failure of that proposition has also been treated in earlier articles.

Then comes a group of various lines of alleged evidence, which can be summed up in the general argument that numerous striking resemblances between individuals and between groups of plants and animals prove relationship through descent.

This argument is extremely important and deserves careful analysis. Every false theory must have truth entwined with the error in order to be effective and in order to gain support. The counterfeit must appear real in order to be accepted. This argument for evolution that resemblances demonstrate relationship has much truth in it. The truth is needed to cover the error and give it the appearance of truth. Our task is to examine the line of reasoning which evolutionists adopt here and to see how much is good science and how much is fallacy. Some truth exists, and that truth covers abundant error.

The Grouping of Plants and Animals

Persons who have studied systematic botany or systematic zoology realize how strongly relationship is indicated between groups that are much alike. This is apparent to every observing person whether he has studied the subjects or not.

To take an example often mentioned by creationists: the domestic cats and wild cats here and there throughout the earth are seemingly—and we also decide, actually—related. The lion, the tiger, the leopard, the American puma, the jaguar, and the vvarious larger felines also are seemingly related to one another. Most thinking creationists believe that all felines, from the house cat to the tiger, are actually related. Probably also all bears are related, and all squirrels. Perhaps they are, perhaps they are not.

Let us follow but one particular line as evolutionists view the case. All mice are related; all rats are also related; but the differences between some mice and some rats are so small that rats and mice evidently had the same remote ancestors. Then there are various rat-like rodents which ought to be included in the rat-mouse group; and while one is about it, gophers and squirrels are united with the others, and woodchucks, porcupines, beavers, conies, rabbits and the whole list of rodents. The evolutionist starts with rats and mice and before he gets through he puts in one group all rodents and says they all had the same remote ancestors.

Then he assumes that milleniums ago when the first rodents were starting they were much like the first carnivores and primates and other kinds of mammals; so he puts the mammals all in one group; then ties with them the reptiles, and so keeps on until he includes all vertebrates. The basic idea of it all is that resemblances demonstrate relationship—coupled, of course, with the idea that there have been long ages for the changes to develop.

This argument from resemblances is used in other ways than with adult forms. Most of us have seen pictures of the embryoes of man, dog, swine and sheep used as arguments for relationship. We have seen pictures of the appendices of men, rodents, and certain other animals placed side by side. We have seen the skeletons of man and horse, or man and gorilla, used to demonstrate relationship. We have seen the wings of bat, bird and flying reptile, placed by the side of leg of beast, arm of man, and flipper of whale, to demonstrate that all came from one source.

The Other Side of the Shield

Two fundamental objections can reasonably be offered against this line of argument. One is that material differences ought to carry just as much weight as resemblances. The horse may have many points of likeness with a man or with a mouse, but there are very extreme differences too. Surely a man is one-sided and unreasonable if he will shut his eyes to the extreme differences and think only of the resemblances. To use an illustration which I have brought up several times before: the tree shrew is certainly too different from the whale to be its ancestor—except through miracle; and yet as far as regards the theory of the earth-history which the evolutionists assert, the whale is one of the earliest known mammals. There is nothing in the fossil record to suggest relationship between the two, or to indicate that there was time for descendants of shrew to become whale, even if evolutionists could devise some method by which evolution could work—and the greatest of them admit that no such method of operation is known.

The differences between groups of animals or groups of plants under such conditions certainly are far away and more important and striking than the resemblances, and men who would disregard those differences and build their theory of relationship on the resemblances certainly are unscientific in their method of reasoning.

Resemblances Without Relationship

The basic, fundamental fallacy of all this argument for relationship on account of resemblances, however, appears very plainly when one sees that astonishing resemblances occur time after time without a particle of relationship being alleged through them. One set of resemblances according to the evolutionists, prove relationship; another they ignore entirely. That is evolution for you. It is as unfair, biassed and unscientific a kind of reasoning as one can imagine. A few illustrations will show the painful fallacy of that kind of evolutionary speculation.

The ancient flying reptiles were as much like bats as they very well could be. Yet they were no more related to bats than the bat is to the crocodile.

The glyptodon (an extinct mammal) looked as much like a turtle as an animal well could look, but it was no more related to the turtle than is a camel.

The porpoise, the shark, and certain extinct marine reptiles were as much alike in form as they well could be, but were no more related, in spite of those resemblances, than the horse, the shark and the snake. Neither is the eel any more related to the snake than to the horned toad.

A certain tree-dwelling mammal of Australia is as near like a Teddy Bear as any creature well could be without being any nearer a bear in relationship than is a kangaroo. In fact, there are creatures in Australia like wolves, badgers, gophers and so on, which are no closer in relationship to the animals they resemble than is the opossum.

Illustrations like these might be multiplied. The evolutionists do not appeal to them at all to claim relationship. They could not possibly do so and keep their would-be family trees looking tree-like. Oh, no; but they will pick out other resemblances, and assert with the utmost solemnity and in the name of science, that relationship is indicated thereby, as Osborn, in *The Origin and Evolution of Life,* asserts relationship between the tree shrew and the whale.

Right here a well informed evolutionist will rise and say that my sets of comparisons are unfair, that these are *superficial* resemblances and not the real ones that should be used.

Birds, Beasts and Reptiles

Well and good; we will accept the challenge. We will take something fundamental. Form and function of heart and lungs, involving the method of blood circulation, ought to be fundamental enough. Birds and mammals have

the same kind of heart operation, the same kind of blood circulation. There are differences, but they are in details. Yet not a particle of relationship between the two groups is asserted on account of these resemblances of a fundamental character. A bird like the duck, with warm blood and a true four-chambered heart, is certainly far more like the duck-mole of Australia, which has a bill like a duck and webbed feet and lays eggs, than it is like a cold-blooded lizard; and the feathers of a duck or of any other bird are certainly far more like the fur of the duck-mole than the scales of a lizard; yet in spite of all the patent facts, relationship with the lizard is asserted for the bird, and no relationship with the duck-mole, except as both are said to be descendants from reptiles. I maintain that resemblances in heart action and blood circulation certainly ought to be fundamental enough if resemblances are going to be used to demonstrate relationship.

Sex Resemblances

If heart action and blood circulation are not fundamental enough, we will consider something as fundamental as anything possibly can be, and that is, sex. Certainly nothing ought to be more basic than the method by which new individuals are produced. Since, when we compare bat and flying reptile or porpoise and shark, the evolutionists claim that we are citing superficial points of resemblances, we will go to a basic feature like the method of reproduction among plants and animals.

The seed of a plant corresponds with the egg of an animal. In fact, the term seed applies equally well to both plant and animal.

The seed of plant and animal is fertilized from the male—from a flower in case of the flowering plant, or from a male individual in an animal. There are chromosomes in each case, carrying the various characters of male and female parents. These characters are inherited, being dominent or recessive, or they are dropped from the inheritance, according to Mendel's laws, in just the same way in both plants and animals. The science of genetics can be studied both in plants and animals; the laws operate in the same way. The parallel of seed and egg development and of the method of inheritance, is as close as it possibly could be in plant and animal.

Surely, if resemblances are going to mean anything in relationship, sex ought to demonstrate conclusively a close relationship between plants and animals. But it does nothing of the sort. If plants and animals are related, they must have been related far, far back, when the common ancestor was only a one-celled organism increasing by division; or, at least, a very simple organism without sex.

The Whole Bubble Bursts

Where then, as a matter of common-sense, or pure reason, or real science, does a biologist stand in determining about relationship through resemblance?

Clearly resemblances of any nature whatever, no matter how striking nor how well sustained in certain respects they seem to be, can offer no valid evidences of relationship. When a man can take one striking resemblance after another, as in the first list given, without relationship, and then can take a basic feature like sexual reproduction and find amazing parallels in big features and in little features when he knows fully that these parallells exist without relationship, he simply must throw up his hands in surrender and decide that no proof and no guide whatever to relationship is offered through resemblances.

Remember Now Thy Creator

After all, the heart of the whole problem lies in the question of the relation of God to his creation.

The basic question for evolutionists and creationists alike is, Did God do it? The minute the evolutionist takes the position of *theistic* evolution (whatever that may be), that minute he vacates his citadel; he surrenders his position. If God caused the whale to come from the trees shrew—and no scientist whose brain functions normally would ever assert that the whale could evolve from the shrew except through some theistic impulse or miracle—God did as much and no more than He does when He directs the flight of the sparrow, or than He would do in creating a whale and a shrew outright. If God is admitted to direct the course of nature, He must at once be admitted to be omnipotent, omniscent and omnipresent. There is no middle ground between no God and an omnipotent God. Granting God, the Creator, all efforts to decide just which of *his* creatures are related by descent and which are separate creations, are nothing but wasted breath. All we need to do is to determine the fact of creation, and then we need not worry whether rats and mice are related, or are separate creations, or just where relationship leaves off and new creations begin.

As to the special subject under discussion, re-

semblances have been found to prove nothing as far as relationship is concerned; yet those same resemblances were all that the advocates ever had to uphold the doctrine of evolution. Bridging the differences between plants like the poppies and sunflowers, or between animal which are very much unlike, such as the shrew and the whale, is absolutely impossible—except by creation, which is a miracle. Considering that, after all is said and done, the most fundamental kinds of resemblances are found to exist without involving relationship, evolution is seen to be nothing but a mirage in the desert, vanishing into thin air the moment the observer investigates the reality.

Tolstoy's Remarkable Declaration in Favor of Bible Reading in Schools

Leo. Tolstoy was Russia's greatest thinker, novelist, and social reformer. He toured Europe studying educational systems.

AS PROGRESSIVE countries are reorganizing their state education systems, the following extracts from the "Life of Tolstoy" by Aylmer Maude, are of interest. Tolstoy started schools in Yasnaya, in Russia. He personally devoted himself to the school at Yasnaya . . . Eleven similar schools were soon started. A knowledge of Sacred History was demanded both by the pupils themselves and by their parents.

Tolstoy wrote: "Of all oral subjects I tried during three years, nothing so suited the understanding and mental condition of the boys as the Old Testament. The same was the case in all the schools that came under my observation. I tried the New Testament, I tried Russian History and Geography, I tried explanations of natural phenomena (so much advocated today), but it was all listened to unwillingly and quickly forgotten. But the Old Testament was remembered and narrated eagerly both in class and at home, and so well remembered that after two months the children wrote Scripture tales from memory with slight omissions.

The Best Book For Childhood

"It seems to me that the book of the childhood of the race will always be the best book for the childhood of each man. It seems to me impossible to replace that book.

"To alter or abbreviate the Bible, as done in Sonntag's and other school primers, appears to me bad. All—every word—in it is right, both as revelation and as art. Read about the Creation of the world in the Bible, and then read an abbreviated Sacred History, and the alteration of the Bible into the Sacred History will appear to you quite unintelligible. The latter can only be learned by heart; while the Bible presents the child with a vivid and majestic picture he will never forget.

Tolstoy Insists on the Whole Bible

"The omissions made in the 'Sacred History' are quite unintelligible, and only impair the character and beauty of the Scriptures. Why, for instance, is the statement omitted in all the 'Sacred Histories' that when there was nothing, the Spirit of God moved over the face of the waters, and that after created. God looked on His creation and saw that it was good, and that then it was the morning and evening of such and such a day. Why do they omit that God breathed into Adam's nostrils the breath of life, and that, having taken one of his ribs, He with the flesh closed up the place thereof, and so forth?

"One must read the Bible to unperverted children to understand how necessary and true it all is. Perhaps one ought not to give the Bible to perverted young ladies; but when reading it to peasant children I did not alter or omit a single word. None of them giggled behind another's back; but all listened eagerly and with natural reverence. The story of Lot and his daughters, and the story of Judah's son, evoked horror, but not laughter. . . How intelligible and clear it all is, especially for a child, and yet how stern and serious!

"I cannot imagine what instruction would be possible without that book. Yet when one has learned these stories only in childhood, and has afterwards partially forgotten them, one thinks: 'What good do they do us? Would it not be all the same if one did not know them at all?' So it seems till, on beginning to teach, you test in other children the elements that helped to develop you. It seems as if one could teach children to write and read and calculate, and could give them an idea of history, geography, and natural phenomena without the Bible, and before the Bible; yet nowhere is this

done; everywhere the child first of all gets to know the Bible, the stories, or extracts from it. The first relations of the learner to the teacher are founded on that book. Such a general fact is not an accident.

"My very free relations with my pupils at the commencement of the Yasno-Polyana School helped me to find the explanation of the phenomenon. A child or a man on entering school (I make no distinction between a ten, thirty, or a seventy-year-old man), brings with him the special view of things he has deduced from life and to which he is attached. In order that a man of any age should begin to learn, it is necessary that he should love learning; he must see the falseness and insufficiency of his own view of things, and must scent afar off that new view of life which learning is to reveal to him.

"No man or boy would have the strength to learn, if the result of learning presented itself to him merely as a capacity to write, to read, and to reckon. No master could teach if he did not command an outlook on life higher than his pupils possess. That a pupil may surrender himself wholeheartedly to his teacher, one corner must be lifted of the veil which hides from him all the delight of that world of thought, knowledge, and poetry to which learning will admit him. Only by being constantly under the spell of that bright light shining ahead of him, will the pupil be able to use his powers in the way we require of him. What means have we of lifting this corner of the veil?

Bible Stories Secure Pupils' Interest

"As I have said, I thought as many think, that being myself in the world to which I had to introduce my pupils, it would be easy for myself to do this; and I taught the rudiments, explained natural phenomena, and I told them, as the primers do, that the fruits of learning are sweet; but the scholars did not believe me and kept aloof.

"Then I tried reading the Bible to them, and quite took possession of them. The corner of the veil was lifted, and they yielded themselves to me completely. They fell in love with the book, and with learning, and with me. It only remained for me to guide them on. To reveal to the pupil a new world, and to make him, without possessing knowledge, love knowledge, there is no book but the Bible. I speak even for those who do not regard the Bible as a revelation. There are no other works—at least I know none—which in so compressed and so poetic a form contain all those sides of human thought which the Bible unites in itself. All questions raised by natural phenomena are there dealt with. Of all the primitive relations of men with one another: the family, the State, and religion, we first become conscious through that book. The generalizations of thought and wisdom, with the charm given by their childlike simplicity of form, seize the pupil's mind for the first time. Not only does the lyricism of David's Psalms act on the minds of the elder pupils; but more than that, from this book every one becomes conscious for the first time of the whole beauty of the epos in its incomparable simplicity and strength. Who has not wept over the story of Joseph and his meeting with his brethren? Who has not, with hated breath, told the story of the bound and shorn Samson, revenging himself on his enemies and perishing under the ruins of the palace he destroys, or received a hundred other impressions on which we were reared as on our mother's milk?

The Bible Not Obsolete

"Let those who deny the educative value of the Bible say it is out of date, invent a book and stories explaining the phenomena of nature, either from general history or from the imagination, which will be accepted as the Bible stories are; and then we will admit that the Bible is obsolete. . .

"Drawn though it may be from a onesided experience, I repeat my conviction. The development of a child or a man in our society without the Bible is as inconceivable as that of an ancient Greek would have been without Homer. The Bible is the only book to begin with, for a child's reading. The Bible, both in its form and in its contents, should serve as a model for all children's primers and all reading books. A translation of the Bible into the language of the common folk, would be the best book for the people."

Scripture Text Books Condemned

When pupils came from other schools where they had learned portions of the Scripture by heart, or had been inculcated with the abbreviated school-primer versions, Tolstoy found that the Bible had nothing like as strong an effect as it had on boys who came fresh to it. Tolstoy says: "Such pupils do not experience what is felt by fresh pupils, who listen to the Bible with beating heart, seizing every word, thinking that now at last, all the wisdom of the world is about to be revealed to them."

* * *

Pentecost will be repeated if pentecostal conditions are met; not otherwise.—*Methodist.*

THE SANCTUARY

The Light That Glorifies God

By the late John Roach Straton, D.D., New York

Text:—"Let your light so shine before men, that others may see your good works and glorify God."—Mat. 5:6.

THERE are two statements in scripture which are seemingly contradictory. We are told that Christ is "The Light of the World," but Christ Himself says, "Ye are the light of the world." It is only a seeming contradiction, however, for Christ shines now only through human lives. There are two things about an electric light—a wire and a current. The wire is not the light; it is only an ugly, rusty, brown thing, but the current transforms it and makes it glow with brilliant beauty. We are the wires and Christ, through the power of His Spirit, is the current. Thus our great business in life is simply to be good conductors, so that He can shine through us and illuminate the dark world.

Notice, therefore, that the text does not say, "*make* your light shine," but simply "let your light shine." We are not to block the inlet or outlet of Christ's Holy Spirit by our worldly appetites or habits. And it is a glorious truth, that when we are thus transformed, even our humble and unworthy lives can glorify the great God.

Let us inquire, then, what must be the characteristics of a light so shining as to secure this result. First it must be a *pure* light. Smut on a lamp chimney greatly impairs the efficiency of the light, and smut on a Christian life hinders its illuminating influence on the world around it.

Again, it ought to be a *strong* light. The fire-fly gives a pure light, but it is not strong enough to do business by, or to show a lost wanderer the path through the woods. It is not the amount of religion we know, but the amount we show that really counts; and we are saved not for our own selfish benefit, but that God may use us as lights and thus save others. So Shakespeare says:

"Heaven does with us as we with torches do,
Not light them for themselves,
For if our virtues go not forth of us
't were all the same as if we had them not."

Again, the light that is to glorify God must be a *steady* light. Did you ever try to read by a light that was flickering? It is about the most trying thing on earth—and some Christians are just that way. Some are active only in seasons of religious excitement, and when that is past, one can hardly distinguish them from the ungodly world.

Finally, the light that is to glorify God ought to be ever increasing. We need a progressive sanctification. Unless we are growing better every day, we are really flickering out. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

A few seasons ago, I was spending a vacation among the beautiful mountains of Tennessee. I had long wished to see a sunrise among those romantic scenes. So about three o'clock one morning I arose silently, made a few preparations, and then stepped out into the darkness and the crisp mountain air. It was a perfect summer night, serene and lovely. "The holy time was quiet as a nun, breathless with adoration." Stretching in indescribable glory above was the deep blue of the summer heavens, arching in tender softness, and strewn thick with stars, which gleamed white and radiant through the darkness like lilies in the garden of God.

On I passed under the overhanging branches of the chestnut and the oak, until finally the point of the mountain overlooking the valley was reached; and there among rugged boulders I waited and watched for the dawn. The situation was awe inspiring. Not a sound was heard, save the far off swoop of the whip-poorwill or the cricket's nearer chirp. No light was seen save the gleam of the stars, and one faint streak of palest pink yonder in the east —the first herald of the dawn. As I watched and waited, this scarcely perceptible blush began to deepen and widen, until it took on a richer crimson and spread far across the skies.

Then the heavenly lights began to fade, and "the smaller stars, like little children, went first to bed." But soon the big fellows, too, paled and vanished—and the morning came on apace. Its glowing blushes kissed first the mountain tops with radiant splendor, and then slowly spread into dell and valley, until, at last, the whole panorama, fresh from its slumbers and sparkling with dew, lay expanded before my eyes—valley and mountain, forest, field and river blended into one incomparable vision of beauty, and the morning sun, bathing it all in floods of golden glory!

And as I stood lost in wonder and watched it all, those beautiful words of the scripture came gliding into my heart, "the path of the just is as the shining light that shineth more and more unto the perfect day." Starting with the first feeble and timid ray, when the soul is redeemed, and growing, growing, growing, brighter and brighter, unto the perfect day of a holy and righteous influence, that sheds its brightness on all the world around, and in its serene and sacred power adds glory even to the Father in Heaven.

Love in Motion

By Edwin W. Caswell, D.D.

Speaking the truth in love.—Ephesians 4:15.

Paul writes to the Thessalonians "But we were gentle among you, even as a nurse cherisheth her children." He could give his own soul for those who were dear unto him, for they were to be his glory and joy, his crown of rejoicing forever.

Paul considered himself to be the chief of sinners, pleading with others to be reconciled to God. No wonder he wrote and spoke in such words of loving kindness. It is a glorious thing to be loved, but it is more blessed to love, for we are nothing without loving.

To be a mere receptacle of love is to be like the Dead Sea, with no outflowing to bless others. Love must give herself or perish; all other gifts are nothing without love. They are salt without saltiness, light without shining, seeds without growth, beauty without a soul.

Jesus did not chide the disciples for unfaithfulness when He was going away into the heavens; he just filled them all with His love, joy and peace, saying, "Be of good cheer. Lo, I am with you always. I will come for you and receive you to Myself." He had peace and joy enough to give away so they could add to their stock of the graces of love. Joy is called love in motion, peace, love in repose.

Love is a spiritual power, greater than reason or knowledge. It is what the barometer is to the traveller, the Pole Star to the voyager, the lens to the astronomer, revealing the heavens. Love is the life of all the powers of the soul; it is the test of character, the light through which we see God. Love uses the eyes of faith and hope to behold all other beings of the universe.

Love is gentle, easy to be entreated, kind, unselfish; its words are as honey in the mouth of the soul. It is then we may speak the truth in love's language.

The love of Jesus was the fulfilling of the law for righteousness' sake, love standing in the place of justice, doing no wrong while it pardoned the guilty. Love is the life of the Creator breathed into man as he became a living soul.

Sin is death to love. Faith and hope work by love. Love is the heavenly atmosphere we breathe on earth. Love is called the Dove, faith and hope the wings for the upward flight to the home and source of Love Divine.

Love–Fear

By Edwin W. Caswell, D.D.

Perfect love casteth out fear because fear hath torment.— John 4:18.

Filial fear, the fear of reverence or fear to do wrong is not the fear spoken of in the text. It is slavish fear, the fear of doubt, of despair, of death and judgment—that is sinful fear. In fullness of love there is no room for fear; love fulfilling the commandments removes the fear of penalty.

Fear is the coiling of the serpent, crushing out the life; love is the encircling arms of Him who is the everlasting life. Fear tents around Mount Sinai, where are lightnings and thunders; love rests under the peace and pardon of Calvary's summit, where humanity is shadowed by the blood of the Cross. Fear makes nations and neighbors arm themselves against each other; resulting in bloody conflicts. Love binds friends together, though separated by wide oceans.

Power is wedded to love, weakness to fear; the sinful, like the savage, lives a life of fear, despondency and gloom. Therefore, "let not your heart be troubled." He who is the power of an endless life, is with you always; He is the resurrection and the life. The Father hath not given us over to the spirit of fear, but to power, love and wisdom, making us courageous, like our Conqueror of all kingdoms.

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

Guy de Maupassant and His Folly

Genius, the Prostitution of
Flesh, the Lust of

Jas. 1.15; I John 2.16; Job 5.14; Gen. 25.34

WHAT name is there in all the galaxy of French Litterati that shines with a greater brilliancy than that of Guy de Maupassant. But it was the brilliancy merely of genius with scarcely a redeeming quality or a holy ideal in all his life and work. The exalted beckoned but he did not see: the genuine knocked at his door but he did not seem to hear. He might have been an ambassador of truth but he prostituted his genius to the low and the unworthy. It was for this reason, because of the disreputable character of his writings, that his work was refused the imprimatur of the French Academy.

Guy de Maupassant not only furnishes a fine illustration of the Quaker poet's, "It might have been," but he furnishes an equally fine illustration of the folly of delay in doing the thing which is the known right thing to do. He said, "The Academy would condemn me to virtue, but there's plenty of time for virtue." And scarcely had he finished those words of consummate folly when he was seized with that melancholy madness that brought to a speedy end his brilliant literary career, and lost for him likewise the opportunity of doing the will of God. The present is God's time for virtue and now is the day of salvation.

Importunity in Prayer

How Sometimes Answered
Parental Concern

Lu. 18:1; Matt. 11:12; Gen. 18:23-33; 1 Jn. 5:14

OUR prayers are sometimes denied that the larger desires of our heart may be granted. Monica, the mother of Augustine, wanted her boy to be a Christian. From his childhood days she had taught him the things of God, and yet in spite of it all and in spite of her own hallowed influence he came into young manhood far away from Chirst. And now he announces his intention of going to Rome. But Monica prayed frequently that God in His great mercy would keep her boy out of that wicked city. If under her influence and care he was wild and sinful, what would become of him in that city which was the very center of licentiousness and alluring temptation?

All one night, Augustine tells us in his "confessions" did his mother pray in a little chapel on the north coast of Africa that God would not allow her son to sail for Italy, but even while she prayed Augustine, by the grace of God, set out for the very place his mother's prayers would not have him go. But in going to Rome he came a little later in touch with Ambrose, the famous preacher, by whom he was converted to his mother's faith. And so very beautifully Saint Augustine says that God denied his mother once to grant her what she had prayed for always.

The Real Test of Religion

Comparative Religion
Christianity, Influence in the World

Matt. 7:16-20; 1 Kings 18:21,24; Gal. 1:9; Ex. 20:3

WHEN Ole Bull first came over to America he was severely criticized by the musicians of this county, and James Gordon Bennett, of the New York *Herald,* asked him if he did not wish to make reply through the columns of the press. But Ole said, "No, I tank it better they write against me and I play against them." And when Ole Bull played the American people first woke up to what music was so far as it lay in the strings of a violin or the master whose unrivalled skill brought it from them. And so the comparative worth of anything is to be found in what it can actually do. This is the real test of Christianity.

Critics have written and spoken in disparagement of it and they have compared what they have conceived to be its weaknesses with the strength of other systems of religion. Where is Carthage and Babylon and Ninevah? Where is ancient Greece and Rome? They are gone. But the nations whose religion is the Christian one are the leaders today in all that is great and good.

Just recently a visiting notable from India handed to us the information that America's greatest need was the religion of Buddha. But let them talk while Christianity matches its peculiar genius against them. What has Buddhaism ever done for India, and what has In-

dia's Hinduism brought to her? Nothing but superstition and ignorance and degredation indescribable. What has Confusianism done for China, or Zoorasterism for Persia? What has Shintoism done for Japan? Every bit of civilizing light these nations have ever known has come from the nations whose religion is Christ's and whose God is the Lord of Hosts.

Consecration

Fidelity, Loyalty

Jn. 3:16; Acts 21:13; 1 Pet. 4:13; 1 Jn. 3:1

STANDING on the bank of the Jumna river at Agra, in India, is the Taj Mahal, the love-tribute of Shah Jehan to Princess Arjamand, his wife whom he called Mumtaz Mahal, the "exalted of the Palace," loved as few women have ever been loved. It is the most beautiful structure in the world. It is a dream in marble. It is, as some one has called it, "frozen poetry."

On each visit to Agra I have gone time and time again, at sunrise, at noon, and at sunset and lingered for hours, now on the entrance gateway, now on the marble approach, or again lying upon the green sward, to gaze upon and to drink in its wonderful beauty.

Shah Jehan had promised his wife a palace more magnificent than which man should never build. Eight times Mumtaz Mahal went down to hazard death in the mysterious land of motherhood, but the eighth time the babe came back alone. And as Shah Jehan sat, bowed in irreparable grief by the side of his lifeless mate, he cried, "O my Mumtaz Mahal, you shall have the palace I promised you although it must be your tomb!"

For more than twenty years he employed more than 20,000 men and spent more than $20,000,000 in building this marvelous mausoleum in which he placed the body of his beloved and by whose side he himself now rests. For centuries it has been one of the wonders of the world. Whether standing inside the Taj Mahal underneath its wonderful dome or gazing upon its dreamy white from without, or standing before its picture which hangs upon the walls of my home, I am moved always by the beautiful love story that lies back of it; by the inscription the Shah had engraven upon the tomb of the really wonderful woman for whom he had built it, "To the memory of an undying love."

But there was One, who in His undying love for all mankind went down through the valley of suffering into the realm of death itself. But this One, who so loved that He gave Himself, came back. For He triumphed over death and hades at the cost of infinite suffering and brought life and immortality to light by His glorious resurrection, and so purchased redemption from death and destruction for you and me and every one who has received Him by faith. And what have we done for Him? What monument have we built for Him? By the bloody sweat of Gethsemane, by the thorns that pierced His brow, by the nails that went through His hands and the spear that tore His side, by all the unutterable agonies of His soul I say we should build for Him a monument fairer, grander, more costly than any Taj Mahal. A monument not in white and perishable marble, but in a life pure and undefiled, and lived in unselfish loyalty to Him Who loved us and gave Himself for us—a life devoted "To the memory of an undying love."

Molinaeus Saved by a Spider's Web

Providence of God, The
God, A Refuge in Trouble

1 Peter 5.7; Matt. 10.31; Matt. 6.28; Psa. 9.9

GOD moves in mysterious ways and His Providences are as special and as wonderful today as ever they have been. God had work for Molinaeus to do which made it necessary that he should live, and why should it be thought strange that unusual Providence should intervene to save his life. Hunted by his enemies on the night of the massacre of St. Bartholomew, he took refuge in an oven and there he prayed and said, "Oh God, cover me with Thy hand," and while he prayed a spider spun its web over the oven's mouth, the wind filled the web with dust and in the early morning the dew glistened upon it. His pursuers came and as their footfalls sounded outside his hiding place, Molinaeus said his heart stood still. But they glanced at the dusty cobweb covered with dew and said, "He is not here," and passed on. God may not always so work in the material world to protect His children but we must not be surprised that He should so work when it is for His glory and our ultimate good, and this we can know, that in some way He always cares for His own. He sees the sparrow when it falls to the ground and if

> "His eye is on the sparrow,
> I know he cares for me."
>
> "I know not where His islands far
> May lift their fronded palms in air,
> But this I know, I cannot drift
> Beyond His love and care."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Mitchell, South Dakota

The Ministry

Acts 11:19-26; 13:1-3

BARNABAS was ordained to the Gospel Ministry by prayer and "the laying on of hands." He was thus solemnly set apart for the special work of ministering to the souls of men. This was to be his life work, full-time service. The life should be lived accordingly, as an ambassador of Jesus Christ. Barnabas henceforth was authorized to witness for Christ and preach Christ, anywhere and everywhere, to all people that he could reach. His vocation was sealed upon him, and his credentials were "to whom it may concern."

Barnabas was worthy to be ordained. "He was a good man." Any kind of a man may become a citizen of America, if he is living right and is loyal, no matter how he lived formerly; but it is another matter for a man to be our Consul or Ambassador at "the Court of King James." "A bishop must be blameless" (1 Tim. 3:17) (Titus 1:7). Any kind of a person, whatever his former life may have been, is worthy to witness for Christ, if he has repented of the past and has begun a new life, following in the footsteps of Jesus; but it is a different matter to be ordained to the Gospel Ministry.

Barnabas became a champion of Saul, and thus aided him to become the Apostle Paul. Many Christians suspected Saul, that he was a spy, deceiving the people; but Barnabas took his part, knowing him well; and by vouching for him gave him a fair chance to prove himself. The Ministry today should avoid hindering the weak Christians, should give every possible aid to those struggling to live a right life. Jesus did this very thing.

Barnabas was a generous soul (Acts 4:36). A niggardly Minister is a living reproach of the Gospel he is supposed to preach and live. It is better even to be duped by designing crooks, than to get the name of being a hard man, close and stingy. Jesus was generosity one hundred per cent.

Barnabas was a fervent preacher, and acceptable to the common people. Many good men are utterly unsuited to be ordained. Some think they are called to the Ministry, when it is a call to something else, some other Christian service. Common sense and good judgment should be exercised in the decision. Especially in these days of severe competition a Minister must have a fluent tongue and good brains behind the tongue. The radio bring sermons from the finest speakers to the humblest homes. Barnabas was "the son of exhortation."

"He was full of the Holy Spirit." This is the one essential, while much else is desirable. The Spirit of God is our only hope. To secure His constant help we must be men "of faith," like Barnabas.

"The laying on of hands" is symbolic of this fundamental truth that God's grace is communicated by the human touch. Thus the leaven works. The best evangelism is that of the personal touch of one soul upon another. The ordained Minister must have this charged personality.

The Missionary

Acts 15:22-40

THE Christian Church is a missionary Church. The Great Commission is the Minister's marching orders, "Go ye and make disciples of all nations." It includes the minister's work at home and abroad; and in every place it is a mission. Jesus had a mission and He said, "As the Father sent me into the world, so send I you." When the Churches of Christ in the nineteenth century began to be full of the missionary spirit, they began to prosper in their local work. "Separate for me Barnabas and Saul for the work whereunto I have called them."

Paul chose Silas to go with him on his missionary tour (Acts 15:40). Silas was one of the chief men in the Council at Jerusalem, and he was a prophet (v. 32). Thus he was capable and representative. We need our finest and ablest men in the Foreign Field, as well as in our National Missions. In India, for example, the Hindus have philosophical and spiritual minds, and only clear thinking and wide knowledge can satisfy them, and persuade them that the religion of Jesus Christ is superior to their own. Their response to the message of Stanley Jones and others of like spirit is hopeful.

Silas was broad minded. He stood against the narrow, bigotry of the Pharisees and the Judaisers. He was fitted to represent the Council of the apostles at Jerusalem, and the charitable judgment of those that best knew the spirit of Christ. Jesus differed from the Pharisees mostly in this that He saw good even in outcast. Beginning there the missionary can lift the religious soul to the higher things of Christ. Jesus found the good in Zacchaeus and made him better.

Silas was willing to endure hardships (Acts 16:23). After being cruelly beaten and then cast into a dungeon, he joined with Paul in singing praise to God. He not only was patient, but cheerful. He felt the greatest satisfaction in being counted worthy to suffer for the name of Christ. Peter said, "If, when ye do well and suffer for it, ye shall take it patiently this is acceptable with God" (1 Pet.2:20). Silas did not complain of drudgery and abuse, but he accepted all as a part of the will of God, and as his opportunity to show his spirit—the spirit of Jesus.

Silas and Timothy remained at their post in danger (Acts 17:14). This is characteristic of our missionaries. Missionaries cannot be frightened from duty and opportunity. The courage of Mary Morrill in Peking won Feng to Christ. Brigadier General Butler of the American Marines in China was favorably impressed by our missionaries. "They stuck to their post in wartime." So Jesus did not shrink from danger.

The missionary in a unique way represents Jesus Christ. His great mission is to those that are lost, to those that do not understand Jesus, to those prejudiced against Christianity and the Church of Christ. In his life he must exemplify the spirit of Christ, the spirit of love and devotion. There is a love that sacrifices, that suffers, that gives life itself for the good of others, because they are human, because they may be won to Christ and to the high life. "Where duty calls to danger, be never wanting there."

The Merger

Acts 16:1-5

JESUS was ahead of His times. He found antagonism between the Jew and the Samaritan; but He began to work for a merger of these two cliques, and the merger of all the nations and peoples of earth into one brotherhood. The Parable of the Good Samaritan is far-reaching. His farewell prayer in the Upper Room made much of this desideratum, the unity of all in Himself.

Timothy was a concrete expression of the spirit of union. His father was a Greek, and his mother was a Jewess, Funice. Timothy learned what was good in his father's life and religion; and then received in a whole-hearted way the true Gospel of Christ from his mother and grandmother, Lois. He was born and brought up in a godly home.

Timothy was "well reported of." His own life counted for more than his heritage of blood and training. In Christian America a good Jap is far better than a bad American, even in California. The Pharisees thought that having Abraham for their Father put them above all Gentiles. Jesus did not think so. He said they acted more as if Satan were their Father.

Timothy was circumcised by Paul in order to make the merger more complete. This was a compromise demanded by the special conditions. This would remove a handicap. Paul felt that Timothy ought to be equipped fully for service among Jews and Greeks. Christians ought to be willing to endure much and yield much in the way of creed in order to win the outsiders.

"Servants of Jesus Christ!" This is the keynote of the symphony of Christian unity. We cannot all think alike even about the Fundamentals. Truth is so many sided; and our knowledge is so very fragmentary! All Christians can unite in service to Christ. Jesus said, "He that is not against us is with us." One of the signs of the times is this hopeful fraternity in service among the Churches. We can safely follow the example of Jesus, and give others the benefit of the doubt in affairs of the mind.

"The end of my charge to you is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1:5). This is the life from which true service springs. For example, it is hard for the Hindu to think as we think; but he can unite with us in Christlike service, as Mahatma Gandhi is doing and teaching. The Christians of every race in America can unite in the same service of love to their fellowmen. This service breaks down the color wall and the hedge of caste. Timothy was true to this charge. "Go thou and do likewise."

"I desire that the men pray in every place" (1 Tim. 2:1-8). In this all Christians can unite. In prayer we can the more easily rise above our individual ideas and beliefs, and feel that we are one in the presence of God the Father Almighty, the Father of Jesus and our Father. At the Throne of Grace all mankind is on a level, naked before God, having one nature, made in the image of God and after His likeness. "Men ought always to pray."

The Majesty

Ephesians 5:22-6:10

"CHRIST loved the Church and gave Himself for it, that He might sanctify it, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Herein is the majesty of the Church Universal in its final stage of perfection on earth, when all the human race is perfected into one through faith in Jesus Christ and love for Him. "The earth shall be filled with the glory of God as the waters cover the sea."

"We are a temple of the living God" (2 Cor. 6:16). "Ye are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone; in Whom each several buildings, fitly framed together, groweth into a holy temple in the Lord; in Whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:20). "Ye also as living stones are built upon a spiritual house" (1 Peter 2:5). The Church of Christ is the embodiment of the spiritual house of God; and each member is a living stone. Every one has this eternal privilege and this momentous responsibility to be worthy.

"He that overcometh I will make him a pillar in the temple of God" (Rev. 3:12). Self-control is one of the brightest gems in character. Many are marred and spoiled by unrestrained passions; but the calm majesty of perfect control lends a heavenly charm to Christian immortality in the flesh.

"A holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ!" He is the "Head of the corner." He is to be all in all in our life, the Alpha and the Omega. In order to be a true part of the majesty of this glorious Church we must control ourselves absolutely in order to do the will of Christ, to incarnate His Spirit. Thus each living stone will have its own individual personality; but it will also conform to the perfect pattern a true stone, illumined by the light divine of God's Spirit. True work, square work, and approved by the Master Builder.

"Fervent in spirit, serving the Lord." We must be loyal to Christ; but more than this, we should be zealous to the limit. Our enthusiasm will be kindled anew when we think that we are a part of the glorious temple of God, on earth, dedicated to Jesus Christ, and inhabited by the Holy Spirit. The beauty of our character will make the temple yet more beautiful. The holiness of our service will enhance the loveliness of the Church of Christ.

"I charge thee in the sight of God, Who giveth life to all things, and of Jesus Christ, that thou keep the commandment without spot, without reproach, until the appearing of Christ, Who is the blessed and only Potentate" (1 Tim. 6:15).

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

XXII

Up from the Gates of Death

He saw the impotence of the old, cherished, "reflexive power" of prayer. It was a shattered idol of his yesterday. Nature and natural law held out no hope: they were trifles—they were powerless. He spurned his one-time foolish faith in such beliefs. Here was the need for a supernatural power: a God who had wrought miracles, and was powerful enough to do the seemingly impossible again. He was going to trust that Power, whatever came of it.

LIEUTENANT DOYLE was busy at police headquarters, but his mind was indifferently upon his work. It was Monday afternoon, and Wanda, after being in the hospital since Saturday morning, was still insensible and giving no evidence of improvement. Instead, she had gradually declined, despite all efforts of surgeons and nurses. There was no avoiding the fact that the condition of the girl was exceedingly serious.

Her mother had come to her on Saturday evening, and aside from a momentary recognition of her, Wanda seemed to be insensible to her presence. Doyle knowing that he might never be able to learn whether Wanda knew her assailant, had busied himself as best he could in following such clues as presented, but so far without results. His attempts to trace John Lewis and Dan Wise ended in failure for he only remembered that they were wearing mechanic's overalls, and was unable to identify them by any other characteristics. Overall-clad mechanics were too common in Pittsburgh to excite any attention.

Some way his mind would come back to Mrs. Donald every time he gave any thought to the assault. As he failed more signally in every effort to formulate a theory, he became more and more sure that Mrs. Donald could give needed information if she chose. But he had not gone to her for enlightenment yet, deeming that it might be best to leave her alone as long as possible in order that she might relent of her stubbornness. But now, he was considering the need of trying again to get the uncommunicative woman to talk.

Might there not be a chance that some jealous entanglement of the woman had led her to vent her vengeance upon Wanda? This idea was becoming more and more certain to him. And, in lieu of any other clue, he was about decided to follow this one. It was at this time that Harker walked into the office and inquiring for Lieutenant Doyle, was sent to him.

"I am seeking information concerning Miss Wanda Reese," Peyton began, by way of introduction.

For an instant, Doyle had an impression that here was to be uncovered a waited-for clue, but as his keen appraisment of the man passed, he knew from some occult intuition that he was mistaken. So, he merely inquired:

"Have you heard of her accident?"

"Yes;" replied Harker. "And I want to know what hospital she is in."

"I will take you at once," the officer volunteered. "But I want to warn you that she is very low. The latest report is that she can not live through the night."

Peyton was much perturbed. It was more serious than he had imagined. All at once, there swept over him a sympathy that seemed like a great cleanser to wipe out from his feelings any old doubts or suspicions. He realized that down deep in his heart there was something

that would not let him be sure of Wanda's guilt.

"Please take me," he said, weakly.

"But they permit no one to see her," the officer explained.

"I will try it, anyway," he answered; and like one in a dream, he followed the officer out.

At the hospital they found two of the nurses consulting in low tones, and very much dejected. Despite her condition, Wanda had cast an invisible influence over all that came into contact with her; and the usually indifferent nurses, had already taken a personal interest in her. As they joined them, Lieutenant Doyle asked:

"Is there anything hopeful, at all?"

"Not a thing," was the response, as they appraised Peyton with questioning eyes.

One of them spoke, addressing herself to Peyton. "Are you a friend of hers?"

"Yes; indeed," he responded, "I am the pastor of her home church. Or, I was until this week."

"That's the best thing I have heard today," volunteered Mr. Doyle. "I have a ray of hope. I did think her mother might be able to help her, but it appears that she can not. The surgeon told me this morning that there is a slight chance if he could get hold of the knowledge he needs. There is some sorrow that she has fought against desperately for some months, and it is this that appears to prevent her rally. An assurance of its removal, and an easy mind on her part, will leave her constitution free to fight for a chance to live. He thinks this old sorrow is going to kill her, unless new hopes can be aroused. Her mother knew of nothing definite; perhaps you, as her pastor, can supply the needed information."

"I am not sure of anything that might be done for her in that way," Harker replied, thoughtfully. "I have known her for years, and can not imagine such an overwhelming sorrow, or even a serious worry, such as the surgeon imagines, unless—" and then he stopped, for a thought had come to him, and his conscience was troubled.

"After all, there is something in her past, but I can not conceive that it is the trouble. She has always appeared perfectly free from any such effects, so far as I could see."

The officer watched him keenly. After a moment, he asked, "Is it a love affair? Is there a man involved?"

"That is my surmise," he admitted.

"A man who could ever cause such a woman as that pain, is too worthless to draw an honest breath," the officer said, emphatically.

Peyton's head swam. It was an emphatic truth; but if he were right in his surmise, the man was not altogether guilty, for he knew that if he was the man, he had been unconscious of Wanda's intense concern. But might it not be true, after all? Might she not have been more interested in him than she pretended? Such was her nature, and such had been his stubborn attack upon all that Wanda held right and true, that she would have borne in apparent unconcern her burden without a murmur that might have shown her pain. He hated himself. It was not Mason, but himself, that was the undoing of Wanda Reese.

"You are right," he said. "He is a miserable cur. I have come to hate him intensely, myself. He is a hypocritical, selfish, egotistical, worldly, pleasure-seeking, arrogant, heartless—"

"Hold on, man!" remonstrated the officer. "I could commit murder: you have told me enough. I fear if this is true, there is no chance."

"I wonder if I might see her?" Peyton asked.

The nurse spoke up. "No. Her life hangs upon the swaying of a delicate thread; a slight breeze might snap it. A breath might brush it aside."

Peyton sank into a chair. His face went dejectedly into his hands. What if he was responsible? He was not sure; he might be mistaken. But if he had misjudged her! Now, there was not a shadow of doubt in his mind from any evil gossip that had come to him. Suppose that Wanda, as he feared has been so wrapped up in him, that his defections, religiously and morally, had wounded her heart beyond recovery? Was that her trouble? It was an egotistically crude assumption on his part; but who could tell? A maddening sorrow weighed him down. But was it too late? He would proceed upon his assumption. He must save her. Another nurse came slowly in.

"Nothing favorable to report," she said, understanding their silent appeal. "Miss Reese is no better; she is no worse. She could not be, and live."

Peyton arose and drew her aside. "I *must* see Miss Reese," he told her.

"You can not," she replied, firmly.

"Is there any way a message can reach her? Any way a suggestion of hope can get to her?" The nurse shook her head, negatively.

"But I think I have such a hope. I have known her for years. No confidant ever knew

her as I know her. If a ray of hope can reach her mind, I think I have that ray of hope."

The nurse softened. There was something in the sincerity of the appeal that caught her confidence. "It is possible," she admitted. "Come with me."

She led him into a small office at one side, and left him. The surgeon in charge came from her bedside, and Peyton explained as far as possible. Death was coming nearer, every second; a chance was not to be refused. When he went back to the sick-room he carried a piece of paper in his hand bearing a few words pencilled upon it.

Without a word, he passed it to the nurse. She read it, and in an instant grasped its significance. She was a remarkably sensible young woman. Some nurses, like poets, are born; others made: she was both. She had been sought far and wide where lives hung upon a clear mind and an intuitive perception of fitness. No wearisome, whispered consultation or explanation was needed where she was. Every detail of a case opened to her as by magic.

She understood this possibility. She began speaking in a clear, calm voice, knowing that the words she spoke were intelligible to the woman lying so still on the cot with closed eyes.

"Many friends are around you. You have more, elsewhere. Another is outside. He has sent you a message. Be perfectly calm, and I will read it to you. It says, "Remorse, repentance, and sorrow bear me down. But through it, I see hope and a better life. Save me. I put my life in your hands. There is no signature, but you know who it is."

The still form almost ceased to breathe. Then, the nurse slipped the paper into the quiet hand. The fingers contracted gently upon it. The lips moved.

"I understand. To-morrow I will see him," she said.

With the first emotion of hope that he had shown, the surgeon beckoned to Wanda's mother, and the two slipped silently from the room. The waiting friends saw his face, and breathed a sigh of relief.

"We still hope. She will live another day, at least. She has promised to see you to-morrow."

When the surgeon tested her pulse an hour later, he discovered it slightly stronger. Yes; there was hope. Mrs. Reese brightened, and Peyton's spirits rose.

The first sudden onslaught of winter swep down upon Pittsburgh. The winds, fresh fron the frozen lake a hundred miles away, shool with icy fingers, the windows of the city home Black clouds of smoke poured forth from th stained chimneys, betokening the waging c deathly warfare between the mobilizing caloric and the myriad frost army. In his room at th hotel, Peyton spent hours on his knees at h bed-side. In this, the breaking-up of his sou he poured out his heart to God. He saw th impotence of the old, cherished "reflexive pow er" of prayer. It was a shattered idol of h yesterdays. Nature and natural law held ou no hope—they were trifles, they were powerles He spurned his foolish, one-time faith in suc beliefs. Here was the need of a supernatura power: a God who had wrought miracles be fore, and who was strong enough to do th seemingly impossible again. He was going t trust that Power whatever came of it. With real faith in a real God for the first time in hi life, he poured out his petition to a prayer hearing and prayer-answering Power, and th oft-repeated theme was, "Oh, God, let her live and let me come to know Thee, as she does."

The next day, he was early at the hospital and waited patiently as the hours dragged by "There are slight grounds for hope; but ver slight." He was told. "But you must not g in unless she calls for you." And so the da wore on, and the snow-flakes closed in on twilight curtained in leaden clouds. The my riads of electric lights flashed into being, an death still came on apace.

Then the doctor came to him again, and said "I had hopes, but now they seem so slight. almost despair again. We will make anothe trial. Write a note, brief as possible."

And so he wrote, and the message of hi soul reached hers:

"I am praying now to your God and mine own. Old idols are shattered."

And again came back the answer,

"I understand. To-morrow I will surely see him."

But that to-morrow also dragged its leaden hand across the page of experience, and the summons did not come. But she still lived, and her heart was stronger. The doctor was disappointed, but still he hoped. He would change his method.

"Mr. Harker, you may go into the room; but you must not speak, unless she asks you something, and then very briefly. How long yo

remain, depends upon conditions. I will signal when you must go. But, above all, brace yourself to perfect calmness, and under no conditions give way to emotions. It is dangerous to take the risk, but if it does no good, all is hopeless."

* * *

The Rapture of Pardon

The Psalmist sings the rapture of forgiveness in the immortal words, "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." These words contain the secret of happiness. They suggest that no man can know enduring joy until the guilt of sin has been removed and the power of sin broken. To get right with God is of the very essence of abiding blessedness. The words quoted should express the experience and conviction of such a man as David. They are the utterance of a king who had position, wealth, power, and everything which is commonly the goal of ambition. Humanly speaking, he had everything that heart could desire. But his life had been poisoned at the spring by sin and the memory of it burned like a fire within. Peace of mind was utterly impossible while the sin was unconfessed and unforgiven. David tried in vain to live on as if nothing had happened. He found no rest until he made open acknowledgment of his sin and cried to God for mercy. Then he found rest for his soul in the sweet consciousness of the divine pardon.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Review of Recent Books

Illustrations from Art. By William E. Biederwolf. Richard R. Smith, Inc., New York City. $1.50.

Dr. Biederwolf is a busy man and a versatile man. How he finds time to read and write so much in the midst of so many other important achievances, nobody but himself can know. In order to produce the present volume he must have gleaned far and wide in the field of art; and it is art of the highest character. Incidents in the lives of the greatest artists in the world are woven into his analyses of their works, and the most useful lessons are derived from them for doctrine and practice in the spiritual realm. The minister or lecturer who wants to enliven his discourses with illustrations from the world of art will find this book a real manual and source-book for that purpose. Such illustrations have both a cultural and spiritual value, and keep thought on a high and refined plane.

A Congo Chattel: The Story of an African Slave Girl. By Rev. Henry D. Campbell. Christian Science Publishing Company, 260 West 44th Street, New York, N. Y. $1.50.

While this story is a work of fiction and describes some imaginative scenes, yet the author assures us that it depicts real life in the Congo; that many a girl of that country has had to pass through similar trials as those which came to the heroine of the tale. It is truly a soul-stirring story. It shows how the grace of God in the heart is sufficient to sustain a young person in the midst of sore temptation and persecution. The author has been a missionary in the Congo Belge for a quarter of a century, and therefore writes with first-hand knowledge He has also been brevetted by the King of Belgium with high military honors. The book is vividly illustrated with photographs. If you care to read a worth-while story, send to the publishers for this book.

The Nativity of the Holy Spirit. By Arthur T. O'Rear, D.D. Pentecostal Publishing Company, Louisville, Ky. $1.50.

A most impressive and convincing book. We have been greatly edified by the perusal of it. Although published in 1929, it is most timely on this nineteenth hundredth anniversary of Pentecost. At first we wondered what Dr. O'Rear meant by the word "Nativity" in the title of his book. We know of the "Nativity" of Christ, meaning His birth; but that term is not often used regarding the outpouring of the Holy Spirit. However, Dr. O'Rear explains his

meaning in a very acceptable way. Pentecost was, as it were, the time of the incarnation of the Holy Spirit in the Church, while the Son of God became incarnate in human nature. There is a wide difference between the two, yet there are also points of similarity. On all the evangelical topics of a complete Biblical Pneumatology our author is both sound and effective. He treats of the personality, deity, naming, program, gifts and fruit of the Holy Spirit. Two most informing chapters give an analysis of the "gift of tongues" in the apostolic times and also in these modern times. He shows that the visitation of the Holy Spirit never leads to fanaticism, but is always sober, poised and sane.

Evangelism and Christian Experience. By John S. Stamm, M.A., D.D. Board of Publication of the Evangelical Church, Cleveland, Ohio. $2.00.

Practically every phase of evangelism is discussed by the author, who is a bishop of the Evangelical Church. We think he gives to evangelism too wide a meaning, instead of defining it as the church's effort to win the unsaved to Christ; but his book certainly covers a wide field. He treats of the meaning, spirit, methods, field, challenge and dynamic of evangelism, and divides these major heads into many and varied sub-heads. What he says of the "revival meeting" as a method of winning souls to Christ is very sensible and discriminating. He also urges personal evangelism. A chapter on "Evangelism and Education" is worth reading several times. The book is a most comprehensive treatment of the subject in hand.

St. John. By W. Graham Scroggie, D.D. Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Bldgs, London, E.C.4.3s.6d.

One may take it for granted that a book by Dr. Scroggie is a good one. However, that is all the more reason why one should get this book and read it. Here are both exposition and application. The material is well arranged and classified. The text of St. John's Gospel is printed in sections in bold-faced type, and then follow the author's enlightening and enlivening comments. We have found it a most suggestive and helpful book—small in size, but freighted with thought.

The Holy Spirit in the Life and Teaching of Christ and the Early Christian Church. By Rev. P. Kluepfel. The Lutheran Book Concern, Columbus, Ohio. $1.50.

Here is a book by a Lutheran author and issued by a Lutheran publishing firm; yet it advocates the need of a revival in the whole Christian Church. But, of course, the autho does not mean a revival of the highly emotiona sort, but one of real spiritual experience, powe and activity. In every way it is a good book Few people, perhaps, have really thought of th part the Holy Spirit played in the life an teaching of Christ. Here it is all set forth, an classified in a beautiful and effective way. The there are sections which treat of the Holy Spirit's place in the early Christian Church an in the life of the individual Christian. This i without doubt one of the best books on Pneu matology that has appeared during this quadr centennial of Pentecost, and it is of permaner value.

The Hidden Life, or, The Work of the Holy Spirit. By Louis H. Schuh, D.D. The Lutheran Book Concern, Columbus, Ohio. $1.50

Another effective book on the Holy Spiri comes from a Lutheran source. It certainly i refreshing to note how much emphasis th Christian Church is putting on the person an work of the Holy Spirit and the consequen spiritual life that He begets in the individua and the household of faith. The church need such an anniversary as we are celebrating thi year to deepen her experience of spiritual reali ties. Dr. Schuh's book is one of the best tha has come from the press. He insists that th person and office of the Holy Spirit ought to b just as clearly realized by the church as are th persons and offices of the Father and the Son Surely such teaching will help to deepen th spiritual life of God's people. The author cov ers a wide field and uses many apt illustrations It is an informing book.

Outstanding Women of the Bible. By Lawrenc S. Price. The Lutheran Book Concern, Co lumbus, Ohio. $2.00.

According to the sub-title, this book has been written "for the women of the church of to day." It certainly fulfills its intended mission nobly. The author has a high conception of womanhood. These analyses of the characte of the women of the Bible indicate profound insight as well as profound appreciation. The writer begins with Eve, the mother of us all and closes with Phoebe, and then adds two ex cellent chapters on "The New Testament Idea for Women" and "Woman in Biblical Symbol ism." While woman, being feminine, is to know her place, and to remain in her place that place is no less honorable than is that of man. Indeed, wherever true Biblical Chris tianity prevails woman is held in high esteem This book ought to be read by women every where; yes, and by men as well.

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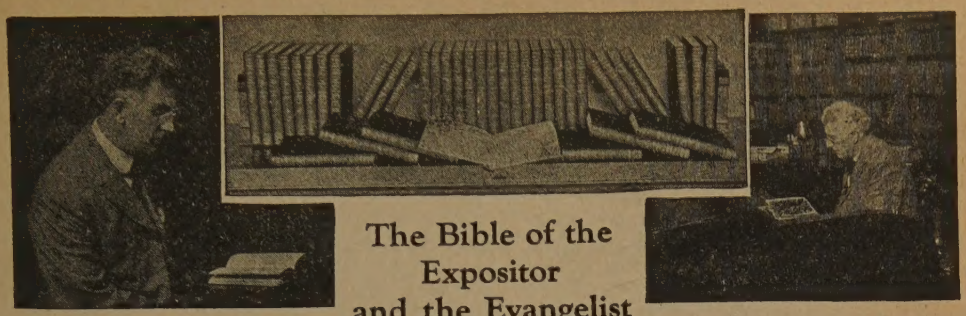

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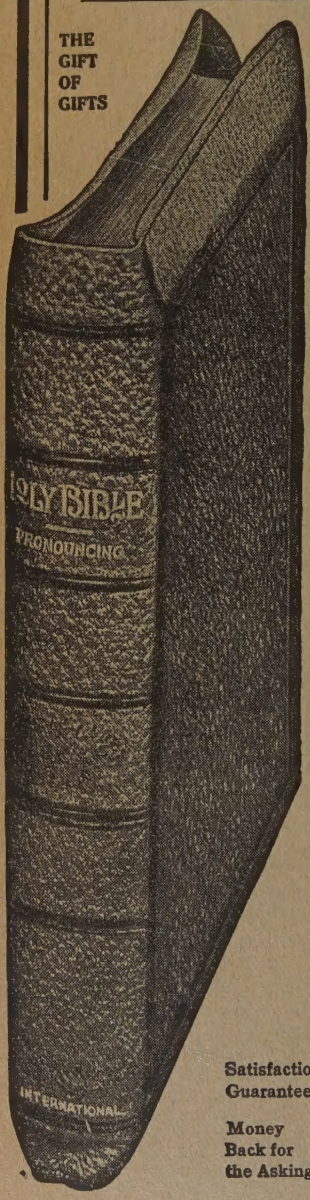

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14 And the name of the third river *is* Hĭd'de-kĕl: that *is* it which goeth toward the east of Ăs-sўr'ĭ-ȧ. And the fourth river *is* Ū-phrā'tēs.
15 And the LORD God took the man, and put him into the garden of Ē'dĕn to dress it and to keep it.

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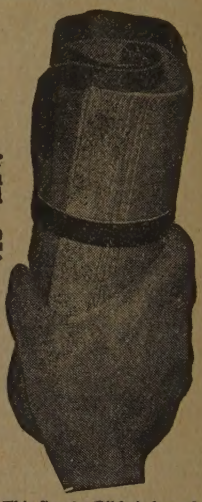

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